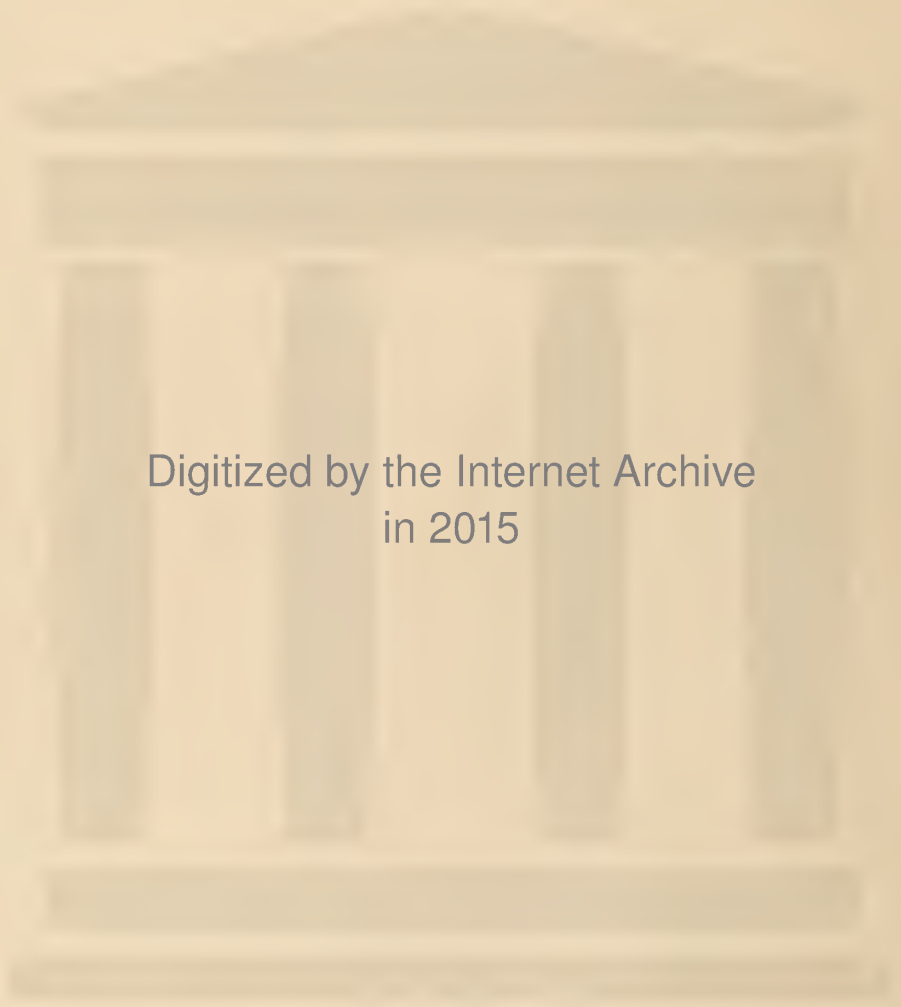


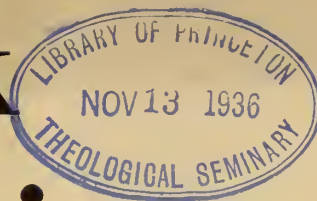
I-7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/outlookofmission2810refo>

The Outlook of Missions



VOLUME XXVIII
NUMBER 10
NOVEMBER, 1936

Miyagi College Anniversary Number



MIYAGI COLLEGE GRADUATE AND SON

"She entered the College quite unacquainted with Christianity but is now a faithful Christian."



FIFTIETH ANNIVERSARY COMMITTEE, MIYAGI COLLEGE

The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States
EVANGELICAL AND REFORMED CHURCH

JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions
JOHN H. POORMAN, Foreign Missions

GRETA P. HINKLE, Woman's Missionary Society
JOHN M. G. DARMS, Men and Missions

Subscription: One Dollar Per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 905, Schaff Building, 1505 Race Street, Philadelphia, Pa. Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918

CONTENTS

Fiftieth Anniversary of Miyagi College.....	297	A Letter from Rev. Ward Hartman.....	311
The Quiet Hour	298	The Annual Report of Miyagi College.....	312
What is Christian Stewardship?.....	299	The Passing of the Old Guard.....	315
The Huping Parish	300	The Need of a New High School Building for Miyagi	
"Maintain the Spiritual Glow"	301	College	316
The Meeting of the Executive Committee of the Board		Men and Missions	317
of Home Missions	302	"Chenteh Will Shine"	319
Notes on Home Missions.....	303	Stimuli for Mission Study.....	321
Getting Under Way	304	"No Longer Servants"	321
What Am I Doing for the 20,000 Club?.....	305	How "Congo Crosses" Was Written.....	325
Fiftieth Anniversary Celebration of Miyagi College..	306	Life Members and Members in Memoriam.....	327
Wedding Bells in China.....	307	Girls' Missionary Guild.....	328
Miyagi College Happenings	308	Mission Band	328
Missionary Chat	310	Message for Secretaries of Literature...Third Cover Page	

DIRECTORY

Board of Home Missions

President: Rev. Charles E. Miller, D.D., LL.D.
Vice-President: Rev. Frederick C. Seitz, D.D.
General Secretary: Rev. Charles E. Schaeffer, D.D.
Recording Secretary: Rev. Purd E. Deitz
Treasurer: Rev. William F. DeLong, D.D.

Superintendents:

Rev. William F. DeLong, D.D., Church Building
Rev. John C. Horning, D.D., Central-West
Rev. Edward F. Evemeyer, D.D., Pacific Coast
Rev. Theodore P. Bolliger, D.D., Northwest
Rev. Rufus C. Zartman, D.D., Evangelism

Members of the Board: Rev. Charles E. Miller, D.D., LL.D., Rev. Frederick C. Seitz, D.D., Rev. Purd E. Deitz, Rev. H. Nevin Kerst, D.D., Rev. Josias Friedli, D.D., Rev. David Dunn, Rev. Calvin M. DeLong, D.D., Rev. Allan S. Meek, D.D., Elder Emory L. Coblentz, Esq., Elder Charles S. Adams, Elder Tillman K. Saylor, Elder Maurice G. Lipson.

Board of Foreign Missions

President: Rev. Charles E. Creitz, D.D.
Vice-President: Mr. Henry C. Heckerman
Secretary: Rev. Arthur V. Casselman, D.D.
Assistant Sec. and Assistant Treas.: Rev. John H. Poorman
Field Secretary and Treasurer: Rev. Jacob G. Rupp, D.D., Allentown, Pa.
Field Secretary: Rev. Herbert H. Casselman, R.F.D. 3, Tiffin, Ohio.

Members of the Board: Rev. Charles E. Creitz, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. William F. Kosman, D.D., Rev. Calvin M. Zenk, Rev. Edgar F. Hoffmeier, D.D., Rev. Tillman W. Hoernemann, D.D., Rev. Gerard H. Gebhardt, Elder David A. Miller, Elder J. Q. Truxal, Elder Henry C. Heckerman, Elder Edward S. Fretz, Elder John B. Mohler, Elder E. Fred Bloemker, Elder G. Willis Hartman, M.D.

Woman's Missionary Society

President: Mrs. F. W. Leich, 721 Fairview Ave., Webster Groves, Mo.
Vice-Presidents: Mrs. L. L. Anewalt, 1036 Walnut St., Allentown, Pa.; Mrs. D. J. Snyder, 29 Division St., Greensburg, Pa.
Recording Secretary: Mrs. D. E. Remsberg, 607 Maiden Lane, Roanoke, Va.
Corresponding Secretary: Mrs. M. W. Babo, 15 Aberdeen Ave., Dayton, Ohio.
Treasurer: Mrs. Thomas Jarrell, 1420 Ingraham St., N. W., Washington, D. C.
Executive Secretary: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Literature: Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Director, Educational Commission: Mrs. Edwin W. Lentz, 311 Market St., Bangor, Pa.
Secretary of Girls' Missionary Guild and Field Secretary of Girls' Missionary Guild and Mission Band: Miss Ruth Heinmiller, 2969 W. 25th St., Cleveland, Ohio.

Secretary of Printing: Mrs. Henry Gekeler, 3861 W. 20th St., Cleveland, Ohio.
W. M. S. Editor, Outlook of Missions: Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race St., Philadelphia.
Secretary of Thank Offering: Mrs. L. V. Hetrick, 200 Porter St., Easton, Pa.
Secretary of Life Members and Members in Memoriam: Mrs. Nevin E. Smith, 17 Bond Street, Westminster, Md.
Secretary of Christian Citizenship: Mrs. F. E. Boigegrain, 1156 N. Bever St., Wooster, Ohio.
Secretary of Stewardship: Miss Helen L. Barnhart, 612 W. Market St., York, Pa.
Secretary of Organization and Membership: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Central West: Miss Helen Nott, 2938 N. 9th St., Milwaukee, Wis.
Historian: Mrs. Irvin W. Hendricks, 18 N. Third St., Chambersburg, Pa.

Literature Depositories

416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

2969 W. 25th St., Cleveland, Ohio

Editorial of the Month

Fiftieth Anniversary of Miyagi College

A RECENT letter from one of the teachers in Miyagi College ends thus: "We are now planning, talking, dreaming, and practically sleeping and eating fiftieth anniversary celebrations." This will give you an idea of what the celebration of the fiftieth anniversary of Miyagi College means to our missionary representatives who are on the field and know Miyagi College first-hand. Their hearts are right there.

This same thing ought to be true of the Church in America. Fifty years is a long time, and to have been associated with a growing institution which has as its object the development of Christian character in the womanhood of a leading nation of an entire half of the world, is an achievement of which one may be justifiably proud. The fiftieth anniversary should thrill the hearts of the Church at home, as well as the workers on the field.

When the Misses Poorbaugh and Mary B. Ault—now Mrs. William E. Hoy—founded the "Girls' School" in Sendai fifty years ago, they started something of real significance. They were pioneers, trail-blazers of a Christian highway for the young womanhood of Japan. It has been true of Miyagi College from the days of its humble beginnings that it has led the way in the education of girls in the North of Japan. It has been first in any number of educational projects for Japanese young women. Miyagi College has led the government in its educational policy and practice for girls in the North of Japan. It still is in the lead in the matter of higher education for women.

When I think of Miyagi College today there comes to my mind the memory of two happy occasions. One of these was the meeting of the Board of Directors, composed of a group of Japanese and their co-workers, who give unstintingly of their time and talents to Miyagi. They sacrifice for it because they love it. On this particular occasion they were discussing the plans for the fiftieth anniversary. They talked of the progress of the Alumnae Endowment Fund and of the splendid support which the loyal alumnae were giving to their alma mater. They talked about the advisability of the separation of high school and college student bodies in order that there might be better character-building contacts. They stressed the need of a new high school building and of an auditorium-chapel in which the whole student

body might gather with their friends, and in this connection spoke of what a magnificent Christian opportunity this would afford the school. Back of, and in, and through the whole discussion of the whole meeting the deciding feature of the solution of every problem was this question, "How will this affect the Christian enterprise in Japan?"

The other happy occasion was a reception given to me by the students of Miyagi College. There were addresses by the President and the Dean, but the thing I remember most with great joy and affection is the picture of a lovely, little Japanese girl, the daughter of one of the oldest Christians associated with our work, as she stood before the platform with two little pages of a school-girl's notebook written in lead pencil. From this she read her message to me. But it was not a message to me; it was a message to you through me. This is what she said:

"We are all very glad that you have come to Japan, to Sendai, and to our school, because we know that our school has been supported by the Reformed Church in the United States of which you are the representative. The Reformed Church is like a mother, we are like children; it has brought up our school for the last fifty years. We have been furnished with fine buildings and equipment; we have been taken care of by loving and painstaking teachers all through your love and kindness. Our school has turned out many a daughter worthy of the mother in America. And now we make such a large family, as you see.

"I am afraid that we do not come up to your expectations, but I am sure we are all trying to do our best in the sight of our Lord. And I am also sure that you, in the love of Jesus Christ, will help to keep our beloved Miyagi College and bring us up so long as we live. So it is with heart-felt joy and gratitude that we have you with us today, like father and children joined together after a day's work."

If every member of the Church could have listened to this sincere expression of gratitude on the part of the Japanese young women for what Miyagi College had done and is doing for them, not one of us but that would be thankful that we had been given the opportunity of linking up our lives with such a splendid institution as Miyagi College.

A. V. CASSELMAN.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.—Psalm 119: 34.

Good-morning, Life—and all
Things glad and beautiful.
My pockets nothing hold,
But he that owns the gold,
The Sun, is my great friend—
His spending has no end.

—WILLIAM H. DAVIES.

Be not careless in deeds, nor confused in words,
nor rambling in thought.

—MARCUS AURELIUS.

To His beloved healing sleep He gives,
And, unto all, awakening from sleep,
Each day is resurrection.

—JOHN OXENHAM.

May we never, for the sake of any supposed gain
or advancement, quench the testimony of Thy Spirit,
or prove disloyal to Thy service.

—HENRY ALFORD.

There are two freedoms—the false, where a man is
free to do what he likes; the true, where a man is
free to do what he ought.

—CHARLES KINGSLEY.

He had a heart to praise, an eye to see.
And beauty was his king.

—JOHN DRINKWATER.

May no perplexity create in us an impatient spirit
—no temptation lead us into sin—no sorrow hide
Thy loving Will from us.

—HENRY W. FOOTE.

We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

—EDWIN MARKHAM.

Strengthen me in the work I have undertaken;
give me counsel and wisdom, perseverance, faith and
zeal, and in Thine own good time, and according to
Thy pleasure, prosper the issue.

—ANTHONY ASHLY COOPER.

God's rule is over all; and in all our perplexity,
doubt, and fear, Jesus reminds us that the first thing
is faith in God.

—T. R. GLOVER.

The final resource of a serviceable man must be
his own inwardly victorious spirit, sustained by mo-
tives which wear well, by unsmothered faiths, and
by hopes which refuse to grow dim.

—HARRY EMERSON FOSDICK.

Let one more attest:
I have lived, seen God's hand thro' a life-time,
And all was for best.

—ROBERT BROWNING.

Misfortune may whirl our material treasures from
us; sorrow or sickness may canker them, turn them
to ashes in the mouth. They are not ours; we hold
them upon sufferance. But the treasures of the intel-
lect, the gift of being upon nodding terms with truth,
these are treasures that are our impregnable own.

—A. S. M. HUTCHINSON.

For that high glory of the impartial sun;
The matchless pageant of the evening skies;
The sweet soft gloaming and the friendly stars;
The vesper stillness and the creeping shades;
The moon's pale majesty; the pulsing dome,
Wherein we feel Thy great heart throbbing near;
For sweet laborious days and restful nights;
For work to do, and strength to do the work;
We thank Thee, Lord!

—JOHN OXENHAM.

The Prayer

O LORD, who spreadest out the heavens like a curtain, give us, we pray Thee, faithful wills and loving hearts, that in all Thy work we may ever discern Thee. O Lord, we humbly bless Thee for what Thou givest and for what Thou withholdest, for the knowledge Thou bestowest, and the knowledge Thou keepest back. Amen.

—CHRISTINA G. ROSSETTI.

The Outlook of Missions

VOLUME XXVIII

NOVEMBER, 1936

NUMBER 10

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

What is Christian Stewardship?

Awarded First Prize in Group C, 1936 Stewardship Essay Contest

By MIRIAM B. THEILER, New Glarus, Wisconsin

WHAT is Christian Stewardship? What do you have to do to be a Christian Steward?

This is my definition of a Christian Steward: One who, to the best of his ability, handles the things given him by God as a trust, for the advancement of God's kingdom on earth.

To be a true Christian Steward one must use every talent given him in that great partnership with God. He should give his money readily, spend his time freely, and work willingly, to win others to Christ.

Let us consider our bodies first. Surely nothing has ever been invented which can in any way compare to our bodies. Should we not dedicate this, the greatest gift of all, to God? Many people with fine, healthy bodies, think nothing of them, and do not use them for anything but personal gain. Others with poor physical means at their command have accomplished great things. For example, William Wilberforce, prominent English humanitarian, who was largely responsible for the abolishing of slave trade in that country in the 19th century, had poor health. For twenty years, under doctor's orders, he took opium to maintain his strength and feeble health, and he had the courage and will power never to increase the dose. He accomplished great things with his poor health. Let us try to make the best use of our bodies to help others.

Our minds are greater mysteries and greater gifts than our bodies. With them we can do numerous things, good or bad. A person's mind can be used to great advantage if it is trained to think in the right channels. I know a little verse which I think it would be wise for a Christian Steward to remember.

"Our mind is a garden

Where thought flowers grow,

And the things that we think

Are the seeds that we sow."

Shall we not try to remember to think kind thoughts, and then it will be easier for us to do kind deeds.

Our talents are another big factor in Stewardship. Many people say, "But I have

no talents." That is not so. God has given everyone at least one talent. Be it ever so small it is not insignificant. Perhaps you have only the ability to tell stories well, to captivate a group of small listeners. What a blessing you would be if you would take time from your daily tasks or spend Sunday afternoon at some children's hospital, entertaining and soothing the poor burdened hearts there. Not everyone can be a great musician, artist, author, etc., but we all should realize that such talents as cooking a good meal, making attractive clothes, or keeping the home clean are just as important in God's eyes and should be employed for His benefit.

Money is often regarded as the most precious thing on earth. It could be if it were to be used for the elevation of the lower, poorer classes of people and *not* for the advantage and whims of a few rich people. Very few people tithe their money, *i. e.*, give a tenth to God. The widow's mite is as important today as ever, and we still see the rich man looking to see who is watching as he clinks his money in the offering plate. May God will that more people put a tithe in their budget of money, and so become better Christian Stewards of their money.

Certainly time is one of the rarest, most precious of God's gifts, and every man has an equal amount. We should, therefore, spend a large percentage of our time for God, for the advancement of His Kingdom on earth, and for prayer for helpless souls all over the world and for people who are trying to help them. Leisure time is generally not spent on what should be done but on things which one wants to do. What great things could be accomplished if more people would use their leisure time for the advantage of other people! Time is borrowed capital from God. Should we not pay Him a handsome rate of interest? We must endeavor to tithe our time as well as our money.

Our possessions should also be shared with others. In our catechism we are taught "without God's blessing neither our toil nor care or God's gifts can profit us." We could

not gain possessions without God, so we should thank Him by helping and giving to others. For instance, we could share food, clothes and money with the orphans, the Indians, less fortunates in other lands, the beggar at our door and needy people in our own community. We should, therefore, use our possessions for the benefit of other people also—not only ourselves.

Shall we compare our Stewardship with God to a postman? God has given us many things to be entrusted with, our life, our talents, our ability, our mind, our possessions, our emotions, our wills, and time. This is our packet of mail. As we walk along life's way we should carefully deposit these trusts in their proper places, as a postman delivers

mail. God has given us these things to do and we are responsible to Him for them.

There is also a Stewardship of sorrow. When things do not go our way many times we fall away from God and hate Him. This should not be. Instead we should praise Him and try to help others through our sorrow. If we have had a sad experience we can the more readily sympathize with others who are going through trying times. Thus we can use God's gift of sorrow to help and sympathize with others less fortunate.

So, in all things we should strive to use God's gifts for the benefit and salvation of others, as well as ourselves, remembering that—"all good and perfect things come from above."

The Huping Parish

WHEN the Mission said that Huping should become a training school for rural workers, the Church at Huping decided that hers ought to be, too, a re-constructed objective. If the youth, in training at Huping, are to go out to help build up co-operative communities with the church as a nucleus, surely they ought to have the privilege of belonging to such a church while in school. How could Huping help the boys to learn by doing, the tasks that would be theirs to do?

The Church and the School undertook to work out the solution together. A missionary was asked to act as pastor of the Church, who was also a part-time teacher in the School. The Principal and other officers and teachers of the School accepted places of leadership in the Church committees. The Y. M. C. A. president was co-opted to meet with the consistory whenever matters of community interest or relative to religious education were discussed.

Huping would work for the improvement of the community in which it was situated. That improvement should include the physical and educational life as well as the spiritual. With an aim as comprehensive as that, Huping has been going ahead. We have not known much about the technique that should be used. We have needed experience in the kind of thing that we have wanted our boys to learn. But we have been learning as we have gone along.

The countryside, however, has had to be cultivated even before it could be brought to a place where Huping could do it any good.

Scores of villages were there, and not one of them but was in dire need of many kinds of good that Huping could bring. The first thing that had to be done was to win the good-will of the village people, so that the "Chinese Wall" that enclosed each village might open for that give and take co-operation that it is the hope of Huping to establish.

Principal Yu, and a number of the teachers of Huping have done much to merit the appreciation and confidence of the farmers. The pastor has also spent a large part of his time walking through the country making the acquaintance of the farm folk; in many cases the farmers look with pleasure for the visits of the missionary, and speak of him as "the pastor." One time he will carry along small packets of selected wheat seed which he asks the farmers to test out in their fields. Again, in the malarial season, he carries quinine tablets.

On occasions a group of students will accompany the pastor to villages where he is well received. There they give talks about health charts they have prepared, or perhaps the boys will teach the farmers a simple song that relates to farm operations.

The material resources available for the challenging task of the Huping Parish are all too meager. We pray that the spiritual resources, which are vastly more important, may constantly be supplied in large measure.

KARL H. BECK.

Home Missions

REV. CHARLES E. SCHAEFFER, D.D.

"Maintain the Spiritual Glow"—Moffatt

IN Paul's letter to the Romans the authorized version reads "fervent in spirit." But Moffatt's translation gives a new meaning to this phrase. The spiritual glow is so prone to fade out. In the first flush of his spiritual experience the Christian is all aglow. Life is radiant and healthy and strong. The first love is often passionate and fervent. And then it begins to pale, it fades into the light of common day. "Thou hast left thy first love" was spoken against the Church at Ephesus.

But as one studies the lives of those early missionaries who went out as heralds of the good news, one is impressed with the spiritual glow that made their faces beam and filled their hearts with joy and gladness. The joyousness of those pioneers of the faith is one of their remarkable characteristics. "They ate their meat with gladness and singleness of heart." They could sing songs in prison and give praise amid persecution and death.

What were some of these sustaining factors which gave buoyancy and glow to their lives?

1. In the first place, they had a *profound sense of their mission*. They felt themselves called of God. They were arrested, as it were, laid hold upon by God Himself. They were thrust forth and compelled by a power which was not their own. Time and again when Paul met with well nigh insurmountable obstacles he would fortify himself with the consciousness that he had a divine call. That gave him a sense of mission. He was a chosen vessel unto the Gentiles. He had not chosen Christ, but Christ had chosen him and ordained him to this task. Therefore, he was not accountable unto man, but unto God. This gave him confidence, assurance, conviction. It is precisely this which is lacking with so many Christian workers today. They do not feel themselves called or commissioned to their work. Consequently, there is no spiritual glow, no fervency of spirit in what they do. Their lives become drab and gray and dull. The sparkle, the brilliance, the radiancy are wanting, and they settle down into commonplace workmen.

2. Another sustaining factor in the early missionaries was their *overwhelming sense of the presence of Christ*. They constantly felt that an invisible Comrade was walking by

their side. They were alone yet not alone. Christ was with them. He stood by them in the darkness of the night; He was with them in prison cells and in the storms that threatened their lives. Therefore, they could find comfort and peace in all their difficulties. That is what comfort means. It means literally "be brave together." Sometimes when we are by ourselves alone we become timid and afraid, we whistle to keep up our courage, but when someone is with us we are "brave together." It was this sense of the invisible presence of Christ that made those early missionaries so bold. Men marveled at their boldness. They brooked no danger, feared no man. It gave them nerve and poise and power.

3. A third sustaining factor was found in *prayer*. They were men of prayer. Where they were assembled in prayer the place was shaken mightily. When Ananias the devout disciple was told to go and search for Paul in Damascus, the mark by which he was to recognize him was not that he was a little, lame, one-eyed Jew, but by "Behold he prayeth." These men were all steeped in prayer. They had contacts with invisible resources and exposed their beings to the great spiritual currents that streamed out from God. By prayer they allied and identified themselves with the plans and purposes of God.

They were sustained not only by their own prayers, but also by the prayers of the whole Church. When Peter was in prison prayer was made for him in the house of Mary, and the prison doors opened and he stepped out into freedom. Constantly barriers were broken down, difficulties overcome by the prayers on the part of the missionaries and their congregations. Thus they became conscious of the fact that there was a body of believers who were lifting them up before God in prayer. This gave them a sense of unity, of fellowship, of strength, which cheered and encouraged them in their labors.

4. A fourth sustaining factor was *the sense of stewardship* which prevailed in the early Church. They believed that the gospel was a "deposit" with them. It had been entrusted to them. They were stewards of the mysteries of Christ. This sense of stewardship was

comprehensive and inclusive. It pertained to the whole of their lives, but it expressed itself particularly in their attitude to material possessions. They had all things common. Sometimes the early Christians are criticised because some folks think that they practiced a form of communism, and that this soon proved an economic failure. But that is missing the point altogether. These early Christians conquered Mammon by making it serve the interests of the Church. Worldly possessions were not allowed to dull the spiritual glow. In nothing were they so uncompromising as on the matter of Christian stewardship. They were willing to compromise on doctrine, on administration, on organization, on terms of admission into the Church, but they absolutely refused to compromise on this matter of stewardship. This is shown in the case of Ananias and Sapphira who fell dead because they held back part of the price which they got for their land.

Paying and praying go together. In the German "Gebet" and "Gebét" are one and the same word with only a shift in the accent. Of Cornelius it was spoken: "Thy prayers and thine alms have come up as a memorial before God." The two always go together. We must pay as well as pray. Giving in the New Testament is always regarded as a

"grace." "Abound in this grace also." Giving is to be cheerful, hilarious, joyous. It must never be grievous. Horace Bushnell years ago wrote: "One more revival, only one more is needed—the revival of Christian stewardship."

Stewardship grows out of the idea of the sovereignty of God. If God is supreme, the Maker and Owner of all things, then we are stewards and must make due acknowledgment of our stewardship. Of Abraham's faithful steward it is written: "All the goods of his master were in his hand."

The month of November is set apart in the interest of Christian stewardship. The Covenant Plan, which calls for the giving of one-tenth of one's income for six weeks, beginning November 1, and the Kingdom Roll Call, on the last Sunday in November, as well as Home Mission Day on the second Sunday in November, furnish definite occasions when the spirit of true Christian stewardship is to come to definite expression among the membership of the Evangelical and Reformed Church.

Maintain the spiritual glow, keep the fires of loving devotion burning upon the altars of your hearts, and radiate the joyous spirit of Christ in all the circles of life wherein you are privileged to move.

The Meeting of the Executive Committee of the Board of Home Missions

THE Executive Committee of the Board of Home Missions met at the Hotel Roosevelt, Pittsburgh, on September 24th.

Most of the business transacted was of a routine nature. Reports from the members of the staff told of their activities during the summer months. All of them kept busily at work during the vacation period, attending Summer Missionary Conferences, looking after the missions under their respective jurisdiction, and furthering the 20,000 Club Plan.

Dr. E. F. Evemeyer, of Los Angeles, was present and gave an account of conditions in the Church in California.

Two resignations were accepted, that of Rev. H. A. Shiffer, St. Luke's, Wilkes-Barre, Pa., and Rev. Stephen Muranyi, Uniontown and Vintondale, Hungarian.

Two commissions were ordered, one to Rev. Robert Groves for Corinth Boulevard and Hawker's Church, Dayton, Ohio, and the other to Rev. Stephen Muranyi for Ashtabula, Conneaut and Erie.

The annual meeting of the full Board will be held in Philadelphia on January 18, 1937, at 7.30 P. M., to continue into the following day.

"THE OUTLOOK OF MISSIONS tells us so much about the missionary work. I could not bear to miss a single number. It is such an inspiration and I hope I can be able to keep on subscribing for it."

MRS. CLARA BECKER, Waukon, Iowa.

Notes

THE Rev. Julius Kuck has resigned St. Paul's mission at Kansas City, Mo.

* * *

The Hungarian Mission at Vintondale, Pa., is now being supplied by Rev. Nicholas Varkonyi, of Johnstown, as is also the Hungarian Mission at Springdale, Pa., by Rev. Louis Vargo, of Pittsburgh.

* * *

The Rev. Alexander Kalassay, of Ligonier, Pa., has written a very comprehensive history of the Hungarian people in their relation to the Reformed Church in the United States. This work appears in two volumes, the first of which covers the early period from 1890 to 1904 and has just come off the press; the second volume which is to appear at a later date, covers the period from 1904 to the present.

* * *

The Rev. J. Mori, of California, has returned from Brazil where he spent several months laboring among the thousands of Japanese who live in Sao Paulo and vicinity. It will be recalled that Mrs. Mori died at sea last spring while she and her husband were enroute to South America. Their daughter, Mitsu, is a student in Heidelberg College, Tiffin, Ohio.

* * *

The General Secretary attended the Regional Conferences of the Evangelical Synod at Stemmer's Run, Md., and at Syracuse, N. Y. The general theme at all their Regional Conferences this fall was: "Stewardship a Strategy for World Conquest."

* * *

The mission at Youngstown, Ohio, Dr. N. B. Mathes, pastor, celebrated its 20th anniversary on Sunday, September 27th. Dr. William F. DeLong, Treasurer of the Board, was present and preached the anniversary sermon.

* * *

Mrs. Helen Laky, the wife of our Hungarian missionary at Buffalo and Tonawanda, N. Y., has made such a favorable impression by her addresses before various missionary societies that her services are greatly in demand. She has an interesting story to tell about our Hungarian work.



THIRD REFORMED CHURCH, YOUNGSTOWN,
OHIO

Rev. Nevin B. Mathes, D.D., Pastor

With only 22 per cent of the apportionment paid on October 1st, the Board of Home Missions has found it impossible to pay its missionaries the full amount of their appropriations, and consequently the arrearages in salary payments are steadily increasing. The Board is hopeful that the 20,000 Club Plan will make it possible to pay all back salaries by the end of the year.

* * *

One of our missionaries in the Dakotas is serving a number of mission churches. His circuit covers an area of 400 miles. That is as far as from Philadelphia to Canton, Ohio, or to North Carolina. And there is no special allowance for gas or railroad fare!

* * *

The most typical city mission work in the Evangelical and Reformed Church is the Caroline Mission in St. Louis, Mo., where a staff of eight workers is employed, reaching hundreds of men, women and children who would otherwise have no religious privileges.

Joint Executive Committee Meeting

A meeting of the Joint Executive Committee of the two Boards of Home Missions of the united Church was held at Pittsburgh on September 24th. Matters of mutual interest were discussed. A survey of joint work now being done was presented, and plans for the future were projected.

I need hardly state that I receive great inspiration from reading this magazine and look forward with real expectation to its appearance each month.

EDWARD J. JURJI, Princeton, N. J.

Getting Under Way

THE WAY OUT of debt for the Board of Home Missions—by securing 20,000 persons to give One Dollar a Month for Ten Months—is getting under way.

Every Classis of the “R” group has a Committee with an active Chairman to promote the plans of this 20,000 Club in the different congregations.

Every congregation has been or is urged to have a Committee with a Director of Solicitation and a Treasurer to credit payments on pledges and to forward the same each month to the Board’s Treasurer.

Every member of every congregation in every Classis has an opportunity to join this debt-liquidating club. Not all members can and not all members will join this club, but out of our 350,000 members we must have 20,000 who will give 25 cents a week for forty weeks if we are to reach the goal of \$200,000. That seems reasonably and easily possible. There is no question about the ability of our membership to do this. It is a question of willingness and that put in action.

The women are lending a hand. The Cabinet of the Woman’s Missionary Society of General Synod has authorized co-operation and has set a goal of 5,000 members among the women and girls. That is a challenge to the men of the Church.

A strong pull and a pull all-together will retire this burdening debt and enable the Board to move forward.

Some congregations have already secured their quota of pledges and some have gone over the top. What will *your congregation do*? What will *you* do? If one in every sixteen becomes a member, your congregation’s quota will be subscribed.

The Southern Baptists are forming a club of 100,000 to give a dollar a month for five years to liquidate debts on Boards and institutions in the sum of five to six millions. They have raised already over a million and a quarter.

The Methodist Episcopal Church is asking 500,000 members to give a dollar a month during this year for missions and benevolence.

The Episcopal Church expects under the stimulus of an unprecedented wave of interest and giving to increase their available missionary revenue from \$2,313,115 of last year to \$2,700,000 in 1936.

The American Lutherans just announced the retirement of a \$121,000 debt.

This germ of giving is in the air. The very contagion of higher goals and larger giving ought to put our project over the top.

JOHN C. HORNING.

MEMBERSHIP CARD

THE TWENTY THOUSAND CLUB FOR HOME MISSIONS

I hereby enroll as a member of the Twenty Thousand Club for Home Missions and agree to pay One Dollar, or.....Dollars per month for Ten Months for the purpose of paying the current indebtedness of the Board of Home Missions of the Reformed Church in the United States.
Date.....1936.

Name.....

Address.....

Subscription secured by.....
(Person or organization)

State..... Classis..... Church.....

What Am I Doing for the 20,000 Club?

NO doubt you are familiar with the 20,000 Club promoted by the Board of Home Missions. It may be like carrying coals to New Castle to try and tell you very much about it. If I know about it, what am I doing about it and for it? Perhaps you say it is simply another appeal for money, why should I pay very much attention to it? In fact, the writer has heard people say—What is this to me, why should I waste any time over it?

True, it is an appeal for money, in part to pay for food and shelter for the Home Missionaries who are our representatives in the respective places where they labor, and furthermore, to pay the bank obligations in the current fund of the Board of Home Missions so as to make it possible for the Boards of the two groups of the united church to merge their work. This is in accordance with the instructions of the General Synod.

\$200,000 is a large sum of money. At first one may shrink from raising so large an amount, but in accordance with the 20,000 Club plan it is not an impossible task. This means that if on the average 6% of the membership of the former Reformed Church in the United States will join this Club and pay the \$10.00 over a period of ten months, the entire amount will be raised. If, for example, a congregation numbers 200, that congregation should get at least 12 memberships, or a total of \$120.00. Is this an impossible goal? We believe not. There may be some congregations that cannot get this minimum quota, but on the other hand there surely are many congregations that can secure more than the minimum quota. Perhaps that congregation cannot find twelve members each of whom can pay for a full membership, but is it not possible that there are a few who can take

more than one membership? We have cases where individuals have taken ten, twenty and fifty memberships. Again, is it not possible to get a class in Sunday School to take a membership, or any other organization? We have cases where various organizations have subscribed for a membership; in fact, in one case the Mission Band is paying for one membership.

Another possibility is where a family subscribes for a membership. One member of the family does not feel able to do it alone but by putting their offering together they can pay for a membership. Is it an impossible task? Can I not have a share in this through one of the plans suggested? In what way am I helping to reach the goal in my congregation, and even go beyond it so as to help to make up for those who will not reach their quota? But I hear some one say, why should I give more than my share? "What is my share?" is a very pertinent question. Recently a congregation located in the rural section, far removed from any large city, sent in its quota of memberships. The letter stated that they always paid their apportionment in full and therefore did not help to create the debt, but are perfectly willing to help pay for it. What is my share? What am I doing for the cause of Home Missions? What am I doing for the 20,000 Club?

If any more information is needed, write to the office of the Board in the Schaff Building. If you are on the job send your memberships, together with the money, to the same office. Let us for once manifest the same spirit in this effort that one sees on many a gridiron these fall days, determined to push the ball across the goal line. *Will you do your part?*

WM. F. DELONG, *Treasurer.*



COMMUNITY REFORMED CHURCH, AUSTINTOWN, OHIO
Rev. C. A. Lang, Pastor

Foreign Missions

JOHN H. POORMAN, EDITOR

Fiftieth Anniversary Celebration of Miyagi College

THE interesting and varied program of events arranged by an able committee for the proper celebration of this historic event has just arrived from Japan. Because of the deep interest which many of our readers have in this institution for the Christian education of young women in North Japan, we give below some notes from the Committee's well-prepared plans for the Anniversary. The members of the Committee whose picture appears on the cover page include President Kriete, Dr. Hansen, Profs. Nakajima, Ichimi, Tateoka and Ogoe.

Field Day

"This all-day event on October 16 will exhibit the work done in all departments of Miyagi College in physical education. There will also be the annual Relay Race, in which the girls of the upper grades of all the Sendai public schools will compete, and basketball and volley-ball matches between various girls' high schools of Sendai. This Field Day will be the forerunner of the great celebration to follow.

Thanksgiving Service and Memorial Service

The celebration week will begin Sunday morning, November 1, with a service of devout and solemn thanksgiving for all the blessings of the past fifty years. Following this there will be a memorial service for all those departed servants of God who have rendered great service to Miyagi College, among them being Messrs. Oshikawa and Yoshida, the early Japanese Christians who gave to the Reformed Mission that "Macedonian Call" to Sendai which was responsible for the founding of Miyagi College; Miss Lizzie Poorbaugh, the first President; Dr. Henry K. Miller, Acting President 1908-9, and life-long friend of Miyagi; Miss Mary E. Schneder and Miss Fusako Ishida, beloved teachers, and Dr. Eigo Ito, school physician.

Oratorio

Mendelssohn's oratorio, "Elijah," will be given Sunday evening in costume, with scenery and action, under the direction of Miss Marie Leidal, head teacher of voice, with Mrs. Fujie Oka, Miyagi Music 1930, as accompanist. The choruses have been arranged for women's voices by Miss Alice Ilsley, teacher

of music. Solo parts will be sung by Mr. Ugo Nakada, of Tokyo; Miss Leidal, Messrs. LeGalley and Kuronuma, and by several students in the upper classes of Miyagi College, Conservatory Department.

Celebration Ceremony and Official Commendation

The celebration ceremony proper on Monday morning, November 2, will be attended by representatives of the Department of Education, of the prefectural and the city governments, of other civic organizations, of many schools and colleges, of Christian organizations, of the Miyagi alumnae, patrons and students, and by other invited guests. The lack of an auditorium makes it necessary to restrict greatly the invitation list.

The program will include a short history of the school by President Kriete, the National Anthem and the Imperial Rescript on Education, and fifteen or more congratulatory addresses, according to the custom of the country. Souvenir gifts will be presented to all teachers who have served Miyagi College for fifteen years or more, and to others who have rendered special service. A chorus of students and alumnae will sing as an anthem Clough's "Say Not the Struggle Naught Availeth," set to music by Dean Hansen, of the Music Conservatory.

The Faculty-Alumnae Concert will follow at 3.00 P. M., and the Anniversary Dinner, for alumnae, patrons, faculty, official representatives and others at 5.30 P. M.

November third is a national holiday, Meiji Setsu, in honor of the late Emperor Meiji. The usual patriotic ceremony, with Bible reading, prayer, hymns, the Rescript, the National Anthem, and an address will be held at 8.15 A. M.

Alumnae Meeting

The alumnae will meet and have lunch together at 11.00 A. M. It is hoped that despite the custom which makes it very difficult for married women to be away from home, there will be a large attendance of alumnae, both from Sendai and from other places. There are almost as many alumnae now living in Tokyo as in Sendai. The alumnae plan also to have a picnic on the fourth at Matsushima, the "Pine Islands," near Sendai.

Literary Program

Our annual literary program has for many years been one of the chief attractions of Sendai. The small size of the old high school chapel makes it necessary always to give the program twice. This year it will be presented to the School on November 3, at 3.00 P. M., and to the public the following day at 6.00 P. M.

This year, beside the usual musical and literary numbers, there will be a pageant in five episodes, representing the history of Miyagi College. An English play, usually one of Shakespeare's, is always a special feature of this program. This year the English and the Music departments will join in producing "A Midsummer Night's Dream," with Mendelssohn's music. The spoken parts will be taken by juniors and seniors in the English course, under the direction of Dean Lindsey, the fairy choruses will be sung by high school seniors, the fairy solos will be sung by Conservatory undergraduates, and the Overture, the Nocturne, the Wedding March and other incidental music, arranged for piano ensemble, will be played by Conservatory students.

Wedding Bells in China

A clipping from a newspaper published in the Orient is always interesting. The following article taken from a Hankow paper of June 21st will prove of special interest to the many friends and supporters of Mr. John D. Beck who wish him and his bride many years of wedded bliss.

"Miss Grace Crystal Ekvall, daughter of the Reverend and Mrs. Martin Ekvall, of Wuchang, and Mr. John Daniel Beck, son of the Reverend and Mrs. E. A. Beck, of Yochow, were united in marriage yesterday. The wedding took place in the home of Mr. and Mrs. E. F. Stewart, at the Lutheran Mission, with the father of the groom, Reverend Mr. Beck, officiating. The ceremony, followed by a reception, was attended by the relatives and

Lectures will be given on Thanksgiving evening, November 5, by a noted Christian novelist, Mr. Iwasaburo Okino, and by the Hon. Taikichiro Tagawa, former president of Meiji College, and a leader in Parliament, now President of the National Association of Christian Schools and Colleges.

Thanksgiving Service

On Sunday morning, November 8, the faculty and the student body will hold a service of thanksgiving and of dedication to "the unfinished task."

Exhibition

This continues for four days, and has three divisions. The first shows the history of Miyagi. The second includes specimens of the work of Miyagi students in various departments, drawings by pupils of the public schools and of the other girls' high schools of Sendai, and an exhibit of high school students' work from America. The third consists chiefly of an exhibit of Japanese costumes for women."

close friends of the bride and groom.

"The bride was given in marriage by her father, Reverend Martin Ekvall. She wore a lovely gown of white georgette with a high smocked yoke and collar, and long sleeves. She carried a bouquet of white gardenias.

"As the bridal party was entering the drawing room, Mrs. O. E. Von Gehr played Lohengrin's 'Bridal Chorus.' A charming altar was arranged in the spacious drawing room, banked with palms and green shrubs.

"Mr. and Mrs. Beck are leaving by Monday's express for Peiping where they will spend ten days. After a summer's holiday in Peitaiho, they will return to Yochow where Mr. Beck is a teacher in the Boys' Middle School."

Extract from "News from the World of Music"

Published by Breitkopf & Härtel, Leipzig, Germany

THE Finnish Composer, Jean Sibelius, whose seventieth birthday the entire civilized world celebrated several weeks ago, was presented with a medal of honor by the Nordic Society through the good offices of the Finnish Ambassador. The inscription on the medal reads, "To the herald of Finland, to the singer of Nordic culture, to the master of symphony, the Nordic Society presents its medal."

In recognition of the high artistic signifi-

cance of his works, the Fuehrer and Chancellor of the German Government presented to the seventy-year-old master the Goethe-Medal for art and learning.

Of the great number of celebrations in honor of Sibelius, we desire to mention first of all the one recently arranged by the students of the Conservatory of Music of Miyagi College, Sendai, Japan, as proof of the fact that the whole civilized world has recognized the importance of the Finnish master.

Miyagi College Happenings

Excerpts from a Chatty Letter Written by MRS. CARL D. KRIETE

COMMENCEMENT WEEK was one of the nicest we have had, everything considered. There were farewell meetings galore, and, of course, we got in on most of them, photographs and all. I like the way these girls continue to link up a religious service with all their social affairs. The two parts are always separated, but they don't feel quite right if a party isn't preceded with a devotional service, and I don't want this feeling spoiled.

Several weeks ago the Fourth Year students who are my Rainbow Club group were meeting here. We had postcard pictures with a projector (borrowed from Mary Gerhard). The Y. W. C. A. groups all over Japan are working on a Friendship project with the girls of Germany, and made scrapbooks to be sent this spring, so we showed pictures of the places we visited ten years ago, and they liked them. If anybody at home wants to donate a postcard projector for the use of our school groups, it would be thankfully received, for we have so many lovely things we picked up on our travels. After the pictures we started on lace for the bazaar, and had victrola music while we worked. As they were preparing to leave, one of the girls brought me a record and said, "Sensei, please play this for us." It was "Dancing Cheek to Cheek." I wheeled round on the girls and asked how many had seen the movie featuring that, and you should have seen the show of hands! Of course, we played it, but I said to myself, that with the Japanese girls beginning to hear and wanting all our modern "recreation" it is no time to begin to leave off the singing of Sambika, especially when they still want that as much. It's a fascinating and also difficult piece of work that we have to do right now, to preserve the balance and help these girls to find their way.

Since this is vacation, we went off to see the new Sendai Zoo, which is being established back of the Date Tombs hill, in the reclaimed land along the river. We hiked through a cutting snow that was like a blizzard, and this the 30th of March. We found the place and it looks quite as though we shall have a Zoo to add to the attractions for the girls when they arrive in May!

Then we climbed the stone steps and found a very friendly guide waiting to show us the interior of the Shrine—something for which I've been waiting ever since we came to

Sendai. We walked all over the cold corridors in stocking feet, but it was so interesting I forgot to be cold. The "nightingale board" floor that squeaked musically, a different sound in each board; all the carvings, each panel different to show the inequality of things in this life, and the panels painted with powdered coral and jade. I suppose you have seen it all, but it was most interesting to me.

Carl says he has been busier today than most school days, for they are working on the schedule. With this change in the high school from forty to fifty-minute periods, it is going to be next to impossible to "blend" the college and high school schedules. I don't envy them the job.

It snowed on Commencement Day, but we had a good crowd in spite of the weather, and the usual beautiful service. I don't know of a more impressive graduation ceremony anywhere. I only wish that the high school graduates, too, would wear kimonos instead of their uniforms. There was an unusually fine group of girls this year and I shall miss them so much, particularly those in the Dorm. The Bible Course graduates have all been assigned. We think we have each one where she can do her best work, and it wasn't so easy to do either. Most of these girls have considerable ability.

Time marches ON! Just to prove to you that I really did try to get some account of our doings to you, I am sending on this sheet of ancient history. It is almost unbelievable that we are so close to the end of this term which in many respects is the most trying of the year. But the weatherman has been considerate of us and it has been cool, but we had to take the rain, too. Summer came on schedule time, as the seasons have a way of doing out here, and the next day we thought we all were ill. I thought it was hot in America last summer, but could manage to keep going; but the sky seems to have come down and folded itself all around one with a blanket of heavy moisture, and one feels as though one were slowly suffocating. But then it rained and the nights have been lovely and no mosquitoes as yet. I wish we could share some of this rain with the folks in the Middle West at home.

Our Alumnae are really working and becoming interested in the school, and I feel encouraged. I've been trying to call on as many as possible in order to get acquainted



GROUP OF STUDENTS IN THE HOME ECONOMICS COURSE, MIYAGI COLLEGE
With Mrs. Kriete, Misses Ziegler, Heinmiller, Schilling and Garman

with them. I've never enjoyed anything more. I have a feeling that we should do something definite to hold them; not only ask them to work for the school, but let them feel that Miyagi is ministering to them as long as they live. I've some hazy ideas about some kind of clubs—English, etc.—that will bring them back often, and then the desire to work and give for Miyagi will come without urging.

Just as though the thought had made itself felt, today comes an invitation from the Home Economics Third Year Class for Carl and me to come to the first meeting of the Shuzuku Kwai (Home Economics Club) at the Faust Kwan on Friday afternoon. This club is being organized to keep the students and graduates in touch with each other and is entirely the idea of the girls themselves. I think it's a grand idea.

The school is conducting a Summer School for housewives, present and prospective, July 14th to 18th, in the Home Economics rooms. Margaret Garman, Mrs. Zaugg and I are to teach various kinds of useful foods and drinks in the mornings, and a teacher from Tokyo is to have charge of the afternoon sessions with lectures on dyeing, etc. It will be a fine piece of advertising for the school as well as giving good service to the community.

I had an interesting visit this morning with the wife of one of our young pastors near Fukushima. She graduated from the Bible

Course four or five years ago, and I attended their wedding in the Schneder home. She is very musical and comes for a piano lesson whenever she has time. She is keeping up her music so that she can be of use in that line. She told me this morning that she and her husband have recently conducted a Day Nursery for the children of the farmers who were busy with rice cultivation. They had over forty children and kept them amused and occupied from seven in the morning until five at night for two weeks. They held the Nursery in the village office. She said the officials from the "mayor" down were so glad to have this Day Nursery that they gladly gave the use of the building. "And," she added, "they have been so different to us since, and are begging us to open a Kindergarten in the autumn." In addition to all her other duties (she has two small children) she found time recently to take the Course for Kindergarten Teachers offered by the Prefecture, and just took her examination. She said she hadn't heard whether or not she passed, but I'm sure there is no doubt of that.

The village is small, and the people are mostly of the farming class and have no money, so they are paid in rice, potatoes and other vegetables. It is a most inspiring example of a young couple really giving themselves to a community and ministering to the needs of the people. She said that she is holding a day of sewing lessons for the

mothers once a month. She herself always wore foreign clothes in school.

* * * * *

There have been several big events since I started to write in March. You know by this time that there was another record enrollment of freshmen in the high school. Some of the most attractive youngsters! My contribution as a member of the Faculty has been limited to three hours of sight singing a week, two of which are with a class of Home Economics girls who don't have much music in their ears, but I think they have some appreciation of hymns and how to sing them.

On June thirteenth was the annual Bazaar, and much to our gratification the weather was good, even though it was the beginning of the rainy season. We've almost begun to think that there is no other season, for it started two weeks early and is still going strong. "Miyagi luck" is rather a tradition in Sendai; the Shokei people put on an "Ice Cream and Strawberry" party on the very day of our bazaar, "because," they said, "Miyagi always has good weather."

Bazaars are being run into the ground in Sendai these days, and I decided that if we were going to do the usual thing we wouldn't make much, so wrote to several good friends

at home and asked for remnants of prints and handkerchiefs, etc., and the response almost took my breath away. A group of the Home Economics girls came every Monday. We turned that big front room into a workroom and sewed and they made the nicest frocks and had such a good time doing it. Rose Ziegler came along with a lot of pretty material and her mind all made up to sew, too, but they kept her so busy in the library that she had no time for more than to meet the girls and have the enclosed picture with some of them.

One of our younger piano teachers, the daughter of Ito Kakichi, gave her post-graduate recital last Friday night. We were so proud of her. She isn't a brilliant player, but one of these solid, hard-working girls who will keep up her work and develop into a fine teacher. I felt happy to think we could make possible such an achievement for her and so many other girls. The other day we were talking to someone about making the Music Department "pay". Carl said he wondered how the schools in Tokyo make money on their schools, and this person said, "You don't cater to the rich or cultivate them, but rather you make possible a Christian education for a lot of promising girls," and that is just what we are doing.

Missionary Chat

Extract of Letter from MISS MINERVA S. WEIL,

Shenchow, China, September 10, 1936.

Mr. Hartman left here September 9th, on his way to Shanghai to meet Mrs. Hartman and Lucile. He had walked most of the way from Yungsui on several very hot days and was laid up with blistered feet for a few days. He reached Shenchow at 6.00 o'clock Sunday morning.

Miss Liu and I are invited to come to three

places in the Yochow field for special work with women during the month of October and to the Sui-Pao field in the new year. I am glad to go wherever I can be of service, but I hope it will not mean that we will spread out over too big an area and not get much done in any one place. The Yochow field needs a *Woman Evangelist to be on that field all the time.*

Extract of letter from REV. EDWIN A. BECK

Huping, China, September 10, 1936

We have not been home a week. Have been busy registering students for the fall term. Have eighty-one entered on our Treas-

urer's roster. Shall probably have forty-five or fifty more to do. Last term we had only 76 at Huping. With 125 or 130 we shall notice the difference!

"THE OUTLOOK OF MISSIONS is educational, missionary reading."

MRS. WM. GOODWIN, Dover, Ohio.

A Letter from Rev. Ward Hartman

Yungsui, Hunan, China, June 11, 1936.

My Dear Friends in Christ:

"The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee." These words from Deut. 31:8 were a great comfort and blessing to me all the way on my long journey to this place. We have a wonderful God, a marvelous Savior who prepares and provides for us. What a joy to have the assurance of His Presence! I know He is faithful—Oh! that I may in no way fail Him!

My trip from Shenchow took me just about five and a half days and, as was to be expected, it was the hardest part of my journey. The last hundred miles were also the most expensive for that distance, in spite of the fact that I walked. I had to hire two men to carry the baggage which I thought necessary to bring along for present use, since my trunks will not likely be here for a month, as they are coming by boat. Just have word that they have arrived at Shenchow, and from there travel on the river is very slow, partly because of the many rapids and partly because the boats must travel with soldiers escorting much of the way. Most of the way I walked over sections of the new auto road-bed which is being built through here on to Chungking, Szechuen. In places many stone-masons were pecking away, drilling holes by hand into which to put powder to blow apart the rocks, and at times there was no walkable place left. It was very hard on the coolies, carrying the baggage, and both men tired out, so I had to hire new men to finish the trip. In two or three places they are building the road alongside the creek where the rock cliffs come out almost to the water's edge. At those places men were up on ladders drilling holes into the rock. There will be some fine scenery opened up when the road is finished.

I walked into our compound here on Monday, June the first, at about 10.30. No one was really looking for me. They had thought I might arrive on Sunday, so had walked out a distance to meet me. Because of the soldiers occupying part of the house, all the furniture had been removed, so I found an empty house. After a little rest and prayer of thanksgiving

with Evangelist Swen, I had my study cleaned up a little and moved into it temporarily, making a bed with two benches and some boards. Putting in a little table and a chair, I was "at home."

I was informed that at "lamplighting time" I was to appear at Mt. Olivet Chapel down in the city where they would conduct a "Hwan-yin-hwei" which means a formal reception of greetings and expressions of thanks. The chapel was well-filled. The first number on the program took place out in front—a roar of fire-crackers. Several hymns of joy were sung. To special prayers and words of greeting a response had to be given. Afterward roasted sun-flower seeds were served to all in the chapel and later tea to those who gathered in the small room at the rear.

Mr. Swen asked me to bring the message on Wednesday evening. I used the words at the beginning of this letter as the basis for my testimony. We have an out-station at Gee-dungping about seven miles west of here. Last Saturday afternoon I hiked out there and spoke in the evening and again on Sunday morning. The small preaching room is an old Chinese house. In the rear the evangelist has quarters for his family. At night I made my bed on some backless benches. Of course, I had taken my own bedding.

The poor people in this region have suffered terribly the last several years at the hands of bandits, fear of communists, and famine conditions. It seems like a hopeless task to get these folk to understand the Gospel. Many of them cannot read, so everything must come to them through the ear.

How we do need your earnest prayers that our workers, missionaries included, may be faithful to our Christ who gave His life for us. The light seen in the faces of our true Chinese Christians gives us courage and hope to go forward, looking to our Christ for the guidance needed.

May real spiritual blessing come to each of you daily is our prayer as we close this epistle.

Yours in God's great faithfulness,

WARD HARTMAN.

"I do not want to miss an issue."

Miss BESSIE ZOLLINGER, Oak Park, Ill.

The Annual Report of Miyagi College

NOTE.—This excellent review of the activities at Miyagi College during the past year was presented at the annual meeting of the Japan Mission held in Sendai September 20-24, 1936.—EDITOR.

THE last year of the first half century of Miyagi College history has been rich in God's blessing, in the support and generosity of friends in Japan and abroad, and in the co-operation of all those responsible for the continuance of the school. For these blessings we are deeply grateful.

Recognition as a Five Year High School

An event of great importance to Miyagi College during the year was the recognition of Miyagi College High School in the Official Gazette of March 3rd, 1936, as a five-year high school. We have for a long time been giving a five-year course, but because of our hours of Bible teaching in each class, and the reservation of Saturdays as a day free from recitations, we have been recognized as the equivalent or better than the other high schools in Miyagi prefecture, which have only a four-year course.

The government high schools in the metropolitan centers and also in some other places, as well as the best private schools, have long had recognition as five-year high schools. We were very anxious to be recognized as the equivalent of these schools. In order to secure this recognition we have had to increase the hours of science and mathematics, and had also to lengthen each recitation period from forty to forty-five minutes, and this made it necessary to have recitations on Saturday mornings in the high school. We consider ourselves fortunate to have secured this recognition without any sacrifice in the Christian teaching in our school.

As we are the first school, either government or private, in Miyagi prefecture to receive this recognition, and are among a very limited number of schools with such recognition in the Tohoku, our prestige has been greatly enhanced in this region and also with the Department of Education.

Personnel

The Board of Managers now consists of Mr. Ichimi, the dean of the high school; Miss Harada, of the Class of 1900, for over twenty-nine years teacher in the high school and college; Miss Takenaka, matron of the dormitory and teacher of Bible and Home Economics; Miss Hansen, Miss Lindsey and Mr. Ankeney. Miss Hoffman was a member until her return to America, her place having been taken by Miss Hansen on the return of the

President from furlough. The President is a member *ex-officio*.

There are twenty full-time Japanese teachers on the Faculty, ten of them being on the High School Faculty and ten on the College Faculty. Half of those on the High School Faculty are men and three of those on the College Faculty. This makes a total of twelve women and eight men on the joint faculty. In addition we are employing thirteen part-time teachers, who, during the year, taught about 125 hours a week. Seven of them were teachers of music. All but one of the regular teachers and eight of the thirteen part-time teachers are Christians.

In addition to the President, ten of the members of our Mission taught in Miyagi College during the last term of the year, the number having been different each term. Of these, however, only three were giving full time to teaching. For the rest, Japanese language study, or other duties required a great part of their time. Seven of the ten are regularly on the Faculty roll. We have been very grateful for the hours of teaching given by Mrs. Ankeney, Mrs. Nicodemus, Mrs. Gerhard, Mrs. Seiple and Mrs. Kriete.

Our Faculty last year was strengthened by the appointment of Miss Tsuji, a graduate of Kobe College, who, after five years of experience as teacher and matron, went to the United States and graduated from Linfield University in Oregon. She has proved to be an aggressive Christian force in the school and her outside activity in the Y. W. C. A. and in the Sunday school and her forceful administration of her work as class teacher have been greatly appreciated.

The additions which the Board of Foreign Missions made to our Faculty by the appointment of Misses Ilsley, Naefe and Leidal have greatly strengthened our Faculty and added to our prestige.

Equipment

Out of our limited budget it is impossible to keep our equipment at efficiently level, as will readily occur to you as you look over our financial report and see such items as \$57.00 for apparatus and supplies, and \$575 for the repairs and upkeep on all of our buildings. The continuance of such a situation indefinitely would be serious for the school. The only additions to our equipment during the

year consisted of the purchase of a new piano for the Music Department, with the accumulated small items in the budget for several years, and one new sewing machine bought with the gifts of graduates.

The greatest equipment need of Miyagi College at the present time, in addition to the Chapel Auditorium, which we hope will be available by the time of the Fiftieth Anniversary, is a new high school building. Our present building is inadequate both in space and from the standpoint of modern educa-

tion for most efficient Christian work. Many schools with too small a budget have been tempted to increase their enrollment beyond the point of efficiency in character development. We have no desire to pursue that course, even though it would be much cheaper to operate such a school because of the increase in tuition fees. But we should like to have a high school of about 400 students because we believe that a school that size would be more efficient than one as small as our present enrollment. We also believe it would



CLASS OF 1941, HIGH SCHOOL DEPARTMENT, MIYAGI COLLEGE

tional needs in Japan. It does not even accommodate the present students with one adequate home room class room for each class, to say nothing of class rooms for the teaching of special subjects, and laboratories for the study of science. The Board of Managers is hoping that a suitable building will be provided within the very near future, and when it is provided, it is our judgment that it should be large enough to accommodate about 400 students, divided into ten classes of about 40 each.

If that number of students were provided for, the school would still be small enough

help to bring up the enrollment of our college classes to a better level of efficiency and economy.

While there is a growing demand on the part of young women in Japan for a college education, the enrollment in our college departments has been falling off. This is partly due to the great increase in the number of higher courses of college grade in both government and private schools. It would be a serious mistake in strategy of the Christian forces in Japan to leave this field to government or non-Christian private schools. Unless college education for women can be largely

influenced for Christianity, a serious loss in the Christianization of Japan will result. The government is pushing its women's colleges, and pressure is brought to bear on government high schools to send their graduates to government colleges. A larger high school enrollment, and the added prestige which a larger school would carry, would help to offset the government school pressure, and would furnish a field from which we could draw a larger number and better quality of students for our college departments.

Students

The enrollment in the high school at the beginning of the school year was 253, and at the end of the year 243. The enrollment in the college was 126 at the beginning and 113 at the end of the school year.

We would be glad if we could get students of more uniform ability. In each class we have a few honor students of high scholarship who have come to us from choice. Then we have others of a high order of ability who could not quite meet the entrance requirements in the best government schools, where they have two or three applicants for every vacant position. These become an asset to our school and from among them come some of our best Christian results. But unfortunately, we have at the bottom of the list some who draw down the level of scholarship of their classes. Some of them we have taken because they or their parents definitely wished them to have a Christian education. But there are others who have come to our school not of their first choice, and who are not very much in sympathy with the purpose of the school. Lately we have been succeeding better in increasing the former types and decreasing the latter type of unsatisfactory pupil.

In the Bible Training Course there has been a noticeable decline in enrollment since we have put the Bible Course on the same basis in the matter of support as the students in other departments. Formerly we gave the Bible Course students their tuition and board as an outright loan, to be paid back not in actual money, but in evangelistic work. Since our period of depression, this money for their support has been given as a loan to be repaid in actual cash. As their salaries are inadequate, and as the girls who go into this course have difficulty in securing sufficient support from their own homes, which often are not in sympathy with their desire to enter Christian

service, this has resulted in a falling off in enrollment in the Bible Course. We may find it necessary in the near future to change this rule and go back to the former system of support in this department.

Financial

During the year 1935 we expended in Miyagi College about \$14,483.00 (Yen 48,279). Of this amount \$8,773.89 was an appropriation from the Board of Foreign Missions. But at the end of the year we returned a balance of Yen 3,316.20 to the Mission Treasurer, so that our actual appropriation was only \$7,739.03. In addition to this appropriation we received \$762.70 for Beneficiary Aid. To conduct a high school and college at so small an expenditure of money is certainly an achievement. Whether we should be proud or ashamed of it, I can never be quite sure. Someone, either students or Faculty, or perhaps both, had to bear the sacrifice for education should cost more than that. We are convinced that our Faculty, both Japanese and American, have had to bear an unfair share of the sacrifice, and such an achievement can be repeated only at too great sacrifice to the welfare of the school.

We have already this year had to adjust some of the salaries which were too unreasonably low. We have also had to increase our salary appropriation for the current year because of the extra hours of teaching and the extra day each week of school work in the high school, necessitated by the recognition as a five-year high school. As soon as possible the salaries should be restored to the normal figure. Even then they will be less than government school salaries, but if the disproportion is too great it becomes impossible for us to hold our best teachers. And unless larger expenditures for equipment can be made in the near future we shall find it impossible to keep up our enrollment, and we are in danger of losing our standing with the Department of Education and, as a consequence, our standing with our constituency.

Of the total income, \$5,967.75 (Yen 19,892.50) was from student fees. If the Department of Education strictly enforced its rule, we would be compelled to reduce our high school student body from about 250 to about 200, as our class rooms are too small to accommodate the number of students that our financial stringency compels us to enter. The reduction of enrollment to 200 would reduce our income by an amount exceeding Yen

2,000 per year. One of the conditions the Department of Education made in granting us recognition as a five-year school was that we must either increase our class room space or reduce our classes.

Endowment Fund

The Alumnae have continued active in their efforts to increase the Endowment Fund for the Fiftieth Anniversary. Their gifts by the end of the school year had passed the 12,500 Yen mark, and will continue to come regularly until after the Fiftieth Anniversary celebration. This sum was reached by the combined small gifts of many Alumnae and supporters of the school.

A gift especially appreciated was that of the Schneder family, of Yen 1,000 as a special endowment, the income of which is to

be used for the support of promising students in the Music Department who are in need of assistance.

Conclusion

When we think of the need in this land for the kind of education Miyagi College can give, and the great opportunities that are always before us, we feel dissatisfied with our achievements during the past year. We pray for all of us connected in any way with this work, a greater measure of wisdom, greater ability to follow the divine guidance, and a richer measure of grace and love to carry out our task.

Respectfully,

CARL D. KRIETE,
President.

The Passing of the Old Guard

IT was in 1911, the year of the Revolution, that I first met these members of the Old Guard—the first Reformed Church Christians in Shenchow. Among them was stately, bearded Mr. Djang, (Mr. Longfellow, we missionaries affectionately called him). He was a kind and courteous old gentleman of the day when bows were elaborate. There was old Mr. Hsiang (known among us as Mr. Fragrance), who, although nearly blind, went happily about with a cane, to guide him, telling the story of Jesus to anyone who would listen. He spoke on every possible occasion whether formally invited to or not, while folks good-naturedly laughed at him and liked him. There was his wife, too, who had borne him eight children, I think, and raised not one to comfort his old age. Mrs. Chu was a member who stood by Christianity through trials and uncertainties, though even her husband was an unbeliever until just before his death.

In this group, also, were Mr. and Mrs. Hwang (Mr. and Mrs. Yellow) whose small daughter, Ping An (Peace), learned to read, write and sing in our Girls' School. This daughter, Peace, was their only child who had lived, and she was daughter and son to her parents, until she married and gave them, to adopt, her first born son, Chang-lih. This boy taught athletics in our school this last term. Peace bore several more children for her husband, and then her voice, which had led the singing among the women for several years, was hushed. Chang-lih has inherited his mother's sweet voice and love of music.

Mr. Hwang was a quiet, unassuming Evangelist. He started out as a Christian bookseller in Liu Yang County at the age of 32. In those days, 46 years ago, it wasn't always healthful to be a Christian. One had to be very brave to be true. Once he was attacked with a hatchet by an unbeliever, and once he was dragged out of bed and ill-treated.

"Son of a foreigner," people hooted at him. "White bandit," they taunted.

When he had no paid Christian work to do, he continued to preach the Gospel, because, as Mrs. Hwang says, "He had the truth in his heart and he must preach it."

When he came to Shenchow, it was still in the early days, when the first two Protestant missionaries here were stoned to death. Then Dr. Kelly opened our work here and Mr. and Mrs. Hwang became Reformed Church members. "It has been better since then," Mrs. Hwang says. But we know that there have been troubles and persecutions at times.

When I called at their home a year ago, he opened his Bible at places much marked with red, where he found comfort in these failing years.

There were Mr. and Mrs. Dung, who met the death of loved ones with a faith that I shall never forget.

Mr. Djang passed on, and Mr. Dung, and Mr. and Mrs. Hsiang. Mr. Hwang left us lately at the age of 78.

Mrs. Chu's son, our former pupil and one of our first high-school graduates, came back from his fine position in Nanking a few weeks ago to bury and mourn for his mother. His

face is still unshaven, and he slept by his mother's grave for two weeks. It was his answered prayers in her behalf that gave him complete faith in God.

None of our younger members will have to bear as much persecution as these bore. They had their weaknesses, but we can thank God

for the endurance and steadfastness of these, the almost passed, Old Guard.

OLIVE M. BUCHER.

Note—Mr. Hwang and Mrs. Chu, two last mentioned of "The Old Guard," have died just within the past two months.

The Need of a New High School Building for Miyagi College

Extract of Letter from Dr. Carl D. Kriete

AS you know we made application for recognition as a Five-Year High School, and the Department of Education kindly granted us that recognition. The word came before the opening of the new school year, and I think affected favorably the number of applicants we had for the High School this year. It has also greatly encouraged the Alumnae and supporters of the school as well as those of us who are most interested in the administration of the school.

We are the first Girls' High School in Miyagi Prefecture to secure this recognition, and while it does not give us any very tangible advantages in the way of passing into other schools, it does recognize us as being on a par with the best schools in the country. This year we had 138 applicants for entrance into our First Year Class, and while many of them had also made applications to other schools, we did have to turn a good many away.

But the Department of Education in granting this request made *three conditions*. The first is that we reconstruct our faculty in such a way as to increase the proportion of teachers with Government licenses. We have a number of teachers who could secure licenses, but as it involves some trouble and expense, they did not do so. We are asking all of them to do so. In the future we shall make sure of licenses before employing. But the Government does not grant licenses for Bible, and there is a year's delay in getting licenses for our American teachers, as application cannot be made until they have been in the school at least a year, so it is difficult for us to keep up our average of technically licensed teachers.

The second condition is more adequate class room space. The government requires a minimum of 14.4 square feet of class room space for each student, or 20 tsubo (720 square feet) for a class of fifty. Our largest class rooms are now only 580 square feet. They

insist that we must either reduce our classes or enlarge our class rooms. As you know we can't enlarge the class rooms in our present building.

But aside from the size of class rooms, I believe you realized when here that from every standpoint our High School equipment is inadequate. Our greatest need for some years has been this High School Building. We have put off the Department of Education inspectors for some time, but can't continue to do that indefinitely. We do not need the auditorium less than we did before, but from the standpoint of administration and daily use, this need for a new High School Building is one that we can't put off any longer. If we could announce during the exercises of the Fiftieth Anniversary Celebration, that we would be permitted to go ahead with this building project within a year, it would wonderfully encourage every one connected with the school, and would be a means of putting the school at the very head again in Sendai. If we do not do so, we shall have to accept fewer, and a much poorer quality of students, and would have to give up training those who are going to be the leaders in the community. This would be a serious loss to Christianity in the Tohoku.

Now for the general plan. The plan is for reinforced outside and supporting walls, but the division walls between class rooms would be plaster on metal lath, which would make the interior adaptable to changing conditions in educational work, and would also be cheaper than reinforced construction throughout and yet adequately fireproof.

There would be home class rooms for ten classes, five years with two divisions each, forty to a class. In addition there would be science laboratory, cooking and sewing laboratories and some provision for the extra curricular religious and social activities centering largely in the Y. W. C. A. In addition

we would have the necessary practice and teaching rooms for music. We now have nearly a hundred girls in the High School who are paying extra tuition to take piano and organ lessons—the largest number we have ever had.

The gymnasium part of the building would provide facility for warm lunches for students and teachers, and this lunch room would provide somewhat the social hall features which center in the Social Hall at North Japan College. It would also furnish an adequate gymnasium for both High School and College. The more we study this plan the better pleased we are with it, and we hope you will feel the same way.

Now for the cost. We are depending on the architect's figures largely, but we have checked them against buildings which have been recently built. Vories' figure for the

High School including gymnasium is Yen 278,469.00. This includes furnishings and necessary equipment, including, of course, heating and lighting and architect's fees. Towards this we would expect to furnish in Japan about Yen 10,000, leaving to be secured in America Yen 268,469, or according to exchange rate a few weeks ago, \$78,961, say roughly \$80,000.00.

I think from the standpoint of what is required in modern education not only in America, but particularly in Japan in the past few years, and compared with buildings which have been recently put up for the same purpose by other Missions, Kobe College, Toyo Eiwa (Canadian Methodist) Ferris (Dutch Reformed, Yokohama), the Methodist Protestant School in Tokyo, the Lutheran School, and Aoyama Gakuin, this is a very reasonable request.

Men and Missions

JOHN M. G. DARMS, EDITOR

Gold First

Starting from the little hamlet of Bethlehem in Judea the Christ of God, in ever-widening circles, has established Himself in all the earth.

There is possible no place in contact with civilization anywhere, where His name is not honored, revered and obeyed.

Whilst there are great men and women in every race and country, scarcely anyone disputes the superiority of the Christ above all. And this universal veneration of Christ is becoming more recognizable, day by day.

What is happening in the great world about us, should surely take place in our own world, the world *within*.

Everything within us should be permeated with the presence, the love and veneration of the Christ.

As Christmas approaches, we should all be *on our way to a higher and holier veneration of the Christ*.

We might also *carry along with us and give Him some of our gold*, as did the three wise men. This is mentioned first—the material thing which the wise men left with the Christ-child, even before they used the frankincense and myrrh, as symbols of reverence and loyalty.

Gold *first*—not last—that's a suggestion for us Christian men right now. That is our *lesser* not our greater possession. With that

out of the way—or on its rightful way to serve Him—the other matters may have free play within the soul.

Possibly our devotional thoughts and word tributes of homage to Christ, in word, Holy Communion and carols, would be more truly interpretive of real sincerity of heart and earnestness of the Christmas spirit.

Give—as God hath given—the best and the most valuable we still have. The *hands of Christ are open* to receive these gifts, great and small (but do not forget the great gifts) in the person of Secretaries and Treasurers of our Boards and Church interests, all of whom are perpetuating the work of Christ through their missionary, educational and benevolent work.

Gold first to Christ and there will be enough left and to spare for all other needs and Christmas joys.

Write your check for some church interest *first!*

Try that *this year*, my brother, and see if you do not experience the opening of the sluice gates and the rising waters of happiness in your life.

Do you have faith enough, do you have enough of the *spirit of Christ in you* to try this "order of things" this Christmas?

The Concern of Jesus

Our Lord was concerned about His work all through His fruitful life and up to the

very last moment. He voiced this concern in the command He gave to His disciples on Olivet and after His resurrection, when He **COMMANDED** them to go and spread the good news and the gospel of good will and redemption over all the earth. The *continuance* of witness-bearing was essential and vital.

Of what concern is this to us men?

Can we check off our responsibility by pointing to the home and foreign missionaries and to the Boards and say: "That's their business."

Surely it is that, but it is ours too.

When we make it possible for them to live carefree and unhampered by financial blockades, we may in a measure feel that we are partners in the world's greatest enterprise and obeying the command of our Lord. But at no point can we Christian men be "*duty-free*."

Ours is the obligation and opportunity to witness for Christ where we can stand, whether it be in the Church as Churchmen, or in our daily work as workers or businessmen; whether it be in our homes, as fathers, or in the community or country as citizens; everywhere we are bound to be **WITNESSES OF FOR CHRIST**.

If we realize this, suggestions will be made by our own mind and conscience, just where and how we can *prove our concern for the Master's concern*, that His blessed work con-

tinue, and be continued through our witness-bearing, our prayers and our giving.

Oh! what a privilege to make this one of the chief concerns of our Christian life. That sanctifies our toil and glorifies our life!

Billions

Usually, we think of money, when we speak of billions, especially in our country.

But there are other billions to think about.

There are in this world over a billion *people*, who are not acquainted or aligned with Jesus Christ.

Many millions of those are in our own country and hundreds of millions are in the great countries where our international missionaries are at work.

All of these millions and the billion are *more than money*, they are **PEOPLE**, and possibly 200,000,000 of these are **MEN**.

What a staggering thought! What challenging figures! What immensity of opportunity and duty!

Here is something that makes the heart both sick and glad: sick, because these men are without Christ; glad, that we men are privileged through our Christian faith and love, to help bring them in touch and in line with Christ.

Next time you think of billions, dear brother, think of *this billion* of people as valuable, as important and as needful of Christ as we are.

"The End of the Beginning"

A Narrative of the Missionary Enterprise of the Reformed Church

By ARTHUR V. CASSELMAN, D.D.

Author of "The Winnebago Finds a Friend" and "Into All the World"

Written in popular style with many illustrations fresh from the field, this book has been selected as the Foreign Mission study text-book for the Woman's Missionary Society for the coming year. Get your copy now. Price, 60 cents, paper. A limited number of copies have been bound in cloth. Price, \$1.25.

"THE OUTLOOK OF MISSIONS has been coming to our house for many years. It is always welcome because it is interesting and reliable.

MRS. MARGARET M. ROBERTS, Catasauqua, Pa.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

"Chenteh Will Shine"

GRACE WALBORN SNYDER

JUST about a year ago—on November 18, to be exact—there was great excitement and much rejoicing in Chenteh Girls' School on a certain Monday morning. Banners, banners—red silk banners, green silk banners, blue silk banners, gorgeous borders, black lettering—thirteen of them and one flag hung on the walls of Chenteh's big assembly room. There were badges, also, and a silver plaque.

Yuanling County had had its first Athletic Meet from November 13 to 17—schools of all sorts and numbers participating. The Meet was held on Eastview's big Athletic Field, back of the site of the building which had been burned. Crowds of citizens attended and the district Reconstruction Governor sent his band to furnish the music. The band was decidedly good and Miss Brown and I heard tunes that we had not heard since our own college football game days.

After the formal opening, with speeches and avowals of country loyalty, the contests began. There were races, jumping, javelin throwing, shot-put, ball throwing, hurdles, volley ball, football, tennis and indoor baseball, for boys and girls.

The night before the basketball contest, which was also to be the day for other important contests, Chenteh girls sat around the evening fire looking serious, talking over their experiences, and feeling doubtful. Liu Fen

Nan said, "We ought to win the basketball game, but we don't have as many girls to pick from, and most of us have to do too many things." There were other comments whereupon Dung Shao Hsien, a third generation Christian and very much in earnest, said, "Girls, we have got to pray about this!" Immediately there followed reminiscences of occasions in their school life when prayer had helped. Then Dung Shao Hsien, so much in earnest a few minutes before, seemed to suddenly remember that there were a number of non-Christians sitting there around the fire with them and she remarked, "Really girls we ought not talk like this. Maybe folks will laugh at us for praying about such things as athletic games." Immediately Chang Ming Huei, one of the most recent Christians but a girl of great determination and ability, came to the defense, "Laugh at us? Who cares if they do? Didn't the other school girls take pigs' heads out to the temples and offer them to the idols! Nobody can laugh at us about our praying."

The next day the girls ran their races, jumped in their contests and played a splendid "team game" for Chenteh. One girl who had never done anything in public before and who had begged to have her name taken out of the jumping contest, won the broad jump for girls. When she came back from



CHENTEH GIRLS WHO PARTICIPATED IN THE YUANLING COUNTY ATHLETIC MEET—
and their prizes.



YUANLING GIRLS' BASKETBALL WINNERS
THE CHENTEH CHRISTIAN TEAM

the contest, she said, "Honestly I just gritted my teeth and jumped my whole life's worth." And Liu Fen Nan took her three ball throws with a steady determination that sent each ball farther than the previous one. But the nicest thing of all was the basketball game. We can call them "Our Christian Team". There were:

Dung Shao Hsien, third generation Christian, 9th year student—rear guard.

Djou Swen Hua, daughter of the Christian matron, 9th year student—rear guard.

Yang Sao Chen, sister of the principal, 9th year student—rear guard.

Liu Fen Nan, third generation Christian, captain of the team, 9th year student—center.

Chang Lo Kwan (Lillian Chang), daughter of the local Chinese pastor, 2nd year Junior Middle student—front guard.

Chang Ming Huei, recent Christian, 7th year student—front guard.

And what a game they played! No fumbling, good passing, full understanding, three times fouled against but no fouling, good humor, vigor and sportsmanship, and enthusiasm! The game ended with the score 14-4. That night we sent the drums to bring the girls home, and they sang "Chenteh will shine tonight" all the way to the school compound. And when they came into the gate, two school

helpers set off double strings of firecrackers. The girls shouted in Chinese and yelled in English, with Miss Brown leading in American yell fashion.

The prizes make the girls proud! And make the teachers proud! But I think about that team! They are the little girls who had just started before the Communist anti-Christian agitation of 1927. Three of them were nearly starved in the anti-Christian prohibitions of 1927-28. These girls will graduate next spring—may their team work go on, full understanding, no fouling, good humor, vigor, determination and the knowledge that prayer is mankind's greatest privilege.

It was interesting to note that the local townspeople's paper wrote up the first day's events, giving special mention to a young woman, leading director in the activities. She was described as being especially alert, able, attractive, and the most contagiously enthusiastic person on the field. The newspaper did not know whether she was a committee member or some school's athletic teacher. She was both—she had been asked to be a member of the planning committee, was appointed referee for all ball games, and was our Chenteh Athletic Teacher, who has been with us for two years and came from Fuh Siang.

So Chenteh truly took her place on the field and we, too, were proud that Monday morning when the banners went up.

Stimuli for Mission Study

"The American Negro" and "Africa" being themes for the interdenominational study for 1936-1937, the one act play will be welcomed by study group leaders and the article as to the writing of "Congo Crosses" will add to the interest of those groups using this text in their study of Africa. Where "The End of the Beginning" is used as the basis for the society's foreign study, it is hoped that "Congo Crosses" and some of the other Africa books will be circulated and read.

Miss Morrill received much approbation for "No Longer Servants" from the Auburn School of Religious Education Summer School and it was chosen during the year as one of the two plays to be produced at Commencement by the regular class in religious dramatics. It appears here through the courtesy of *Women and Missions*.

"No Longer Servants"

By BELLE CHAPMAN MORRILL

This "World Fellowship drama in one act" is written by the librarian at Girard, Ohio. It is of particular pertinence this winter, when our national missions study topic is the Negro.

Scene: The living room of a home of education and refinement, although not of wealth. On the left is a small writing desk with a floor lamp near by. On the right is a telephone stand. Many books are evident, in book cases and on tables and desk. Several comfortable chairs are grouped around the room, one of them facing the straight chair at the desk. Pictures, rugs and cushions are all in good color schemes. At the middle back, through a wide doorway, is the entrance hall. Concealed at the left of this hall is the door leading out-of-doors. At the right is access to the stairs and kitchen.

DRAMATIS PERSONAE

MRS. JAMES WILCOX, a college bred, socially minded mother who does not look her forty-five years. She prides herself on her poise and on her policy of letting her daughter make her own decisions.

NORA SWEENEY, an Irish maid who has been with the family many years and is devoted to Jean.

JEAN WILCOX, the daughter, a senior in a cosmopolitan college. She is open-hearted, genuine, and exceedingly democratic. Between her mother and herself there is more of a relationship of mutual respect than of dependence and guidance.

OLIVIA DAVIS, a colored student whom Jean has met at college. She is an attractive type, with a quiet but charming manner. She has a sad look in her eyes that is very noticeable. She has lived chiefly in the South, both as a student and teacher.

COSTUMES

MRS. WILCOX: Modern dress suitable for street wear, tending toward a tailored effect. Winter wraps in Scene II.

NORA: Gingham dress and apron, but no cap. Suggests an old-fashioned rather than modern type of maid.

JEAN: Winter wraps in Scene I. Wool sport costume rather carelessly put together.

OLIVIA: Winter wraps in Scene I. Silk dress of outstanding style, but quiet color harmony. Should be expressive of unusual taste in clothes, in contrast to Jean's indifference to them. A large apron of Nora's to be worn over the dress in Scene II.

PRODUCTION SUGGESTIONS

As the play is based upon the effect of Olivia's personality upon the other characters, this part must be very carefully portrayed. *Under no circumstances* should a white girl be "blackened up" for the part. Nor should Negro dialect be used, but only the broad vowels of the educated white Southerner. The part should be taken by an attractive and refined Negro girl, preferably brown enough to be recognized as Negro, but not so dark as to suggest a comic character to the average white audience. Help in securing the right type might be sought from a colored Y.W.C.A. or a settlement worker, who would know the material available in her group.

If the girl taking Olivia's part should wish to invite some of her friends to witness the production, some one should see that their reception is in harmony with the spirit of the play.

Note: For the best effect, some previous reading on the problems of the educated

Negro of today is suggested, especially the following:

"Along this Way," (autobiography)—James Weldon Johnson

"The Biography of an Ex-Colored Man"—James Weldon Johnson. (A novel)

"There is Confusion"—Jessie Fauset. (A novel)

"What the Negro Thinks"—Robert Russo Moton

"Who is my Neighbor"—Association Press (Collection of incidents)

Magazine: "Opportunity, a Journal of Negro Life," 1133 Broadway, New York City.

SCENE I

Time: Wednesday morning about 8.45, the week before Christmas.

Place: Living room in the Wilcox home.

(Mrs. Wilcox is sitting at her desk, memorandum pad in hand. Nora stands near waiting for directions.)

MRS. WILCOX: Now, I shall be out all day, so you will not have to bother about lunch. Besides going over these rooms with the vacuum, you had better clean Jean's room. And perhaps you can get some baking done today. You know Jean will be going out to the kitchen for some of your doughnuts as soon as she gets here.

NORA: (Beaming.) And I'll be afther makin' her a pumpkin pie. Shure 'tis no worrk to be gettin' ready for Miss Jean, bless her soul! 'Tis many a time when she was a wee child she was emptin' my cooky jar for all the dirty little rascals she was afther coixin' into the yard. Will she be comin' this night?

MRS. WILCOX: She has not written yet, but I am sure she will not get in until tomorrow. She never gets here till Thursday. But if any message should come for me, I shall be at the church for luncheon. You may telephone me there at one o'clock.

(Door bell interrupts. Nora leaves the room. Mrs. Wilcox rises, straightens things on her desk.) I hope this will not be another widow selling silk stockings warranted not to run! I just haven't a minute to spare this morning.

(Re-enter Nora with telegram. Mrs. Wilcox opens it. Nora watches her face as she reads the message.)

MRS. WILCOX: Why, she's coming this morning!

NORA: (Eagerly.) Miss Jean?

MRS. WILCOX: Yes. I wonder how she got away so early! She says, "Arrive Wednesday morning nine-twenty. Bringing Olivia for holidays. Love, Jean." Olivia! I can't seem to remember which friend of Jean's that is.—Not her roommate, for her name is Betty. Well—Jean has so many friends.

NORA: Will I make up the bed in the big guest room, or the little room off Miss Jean's?

MRS. WILCOX: The little room. The two girls will want to be together. (Clock strikes nine.) Nine o'clock! You had better get their rooms ready right away.

(Nora leaves. Mrs. Wilcox goes back to her desk, picks up her memorandum pad and looks over it again.)

Let me see—I can cut my swimming lesson—and the Orphanage Directors' Meeting will have to get along without me. Perhaps Jean and her friend would like to go to the missionary luncheon. (Looks up suddenly as if an idea had just come to her.) That makes me think! I believe Olivia is that young teacher from the colored school our society is helping. What is the name? Not Washington—or Jefferson—why, of course, it's Lincoln Institute. What a splendid chance there would be for the missionary society to meet her. I'll 'phone Mrs. Loveland right away. (Goes to telephone.) Walnut 2306—Busy?—Will you call me please, Central? It is very important. (Hangs up receiver.) I must take a look at the icebox before Jean gets here.

(Exit Mrs. Wilcox. In a few seconds the telephone bell rings several times. Mrs. Wilcox rushes into the room to answer it.)

MRS. WILCOX: Hello!... Yes, Central, Walnut 2306... Mrs. Loveland? This is Margaret Wilcox... Well, I have been a little busier than usual with Christmas plans and Jean's coming home... This morning on the 9.20. I just got a wire from her. She is bringing one of the girls with her... Not at all! I am always glad to have Jean's friends here, and I am quite sure this is the one who has taught at Lincoln Institute... Oh, you are going to plan about the barrel today?... That makes it all the nicer. I thought the other ladies would like to meet her... And you would like her to speak at the luncheon?... (Door bell rings.) There's the bell. It's probably Jean... Yes, I'll ask her and let you know... Goodbye.

(Hangs up receiver hurriedly and starts toward the door. Jean and Olivia enter with heavy baggage which they drop suddenly and wearily. Olivia is slightly behind Jean. Nora stands in the background staring with disapproval at Olivia. Mrs. Wilcox tries to conceal her surprise when she sees Olivia. Jean kisses her mother genuinely, but not over-demonstratively.)

JEAN: Mind that I got here a day early, mother? (Takes Olivia's hand and draws her forward.) I want you to meet my friend Olivia.

MRS. WILCOX: (Awkwardly polite.) I am always interested in meeting Jean's friends.

OLIVIA: (Anxiously.) Jean wrote you about me—who I was—didn't she?

MRS. WILCOX: (Eager to put Olivia at ease.) Yes—oh, yes. The girl who taught at Lincoln, I believe?

OLIVIA: (Somewhat relieved.) Yes, ma'am. I just wanted to be sure that my coming was all right. You see, Atlanta was too far for Christmas, there were not enough staying at college to keep the dormitory open, and I could not get a room anywhere.

JEAN: (Interrupting indignantly.) Unless she would be a nurse girl!

OLIVIA: Never mind about that. I was just saying it seemed like you-all were angels from Heaven to take me in!

JEAN: (Impulsively.) Of course we wanted you! Don't you suppose I knew my own mother before I asked you? (Smiles understandingly at mother.) But let's get some of this train dirt off.

OLIVIA: I reckon this dirt would seem mighty clean if you had ever traveled on a Jim Crow car all night.

MRS. WILCOX: Yes, of course you will want to get freshened up. Jean, I had the room next yours fixed up for Olivia.

(Nora seizes Jean's baggage, but not Olivia's. Jean takes Olivia's.)

OLIVIA: (Protesting anxiously.) No, Jean dear, you must not!

JEAN: But I will take it. You are my guest! (Exit Nora followed by Olivia and Jean. Mrs. Wilcox drops into an arm chair.)

MRS. WILCOX: I do hope that girl did not know how surprised I was! I have a faint recollection that Jean mentioned some colored girl in her classes, but I never connected her with the young teacher from Lincoln Jean had talked about. Being a missionary school, I suppose I took for granted that they were all white teachers. (Enter Nora with a determined air. Stands

with folded arms as she looks at Mrs. Wilcox.) Yes, Nora?

NORA: I've wurked for you iver since I furrst come over from the ould counthry, Mrs. Wilcox, an' I've helped Miss Jean out on many a bit o' diviltry. But when it comes to her bringin' dirthy furriners and hythen into a dacint house, 'tis Nora herself that has a bit to say.

MRS. WILCOX: But Nora, Olivia is no heathen. (Hesitates, and then speaks rapidly.) She is a nice, respectable girl. And she cannot help being Negro any more than you can help being Irish.

NORA: (Interrupting excitedly.) An' who would be wantin' to help being' Irish?

MRS. WILCOX: Besides, it will make Jean very unhappy if you are not nice to her guest.

NORA: (Reluctantly.) Well....I'll be afther tryin' to be dacint for the sake o' Miss Jean. But belave me, there'll be throuble yet, or my name's not Nora Sweeney. (Exit Nora tossing her head.)

MRS. WILCOX: So Nora thinks there will be trouble! Well, at least Mrs. Loveland will treat Olivia well. I remember how she entertained that African prince who spoke here last winter. That reminds me—I never asked Olivia about speaking at the luncheon this noon. I must see about that right away.

(Exit Mrs. Wilcox in the direction of the stairs.)

SCENE II

Time: 5 o'clock in the afternoon of the same day.

Place: The Wilcox living room. The room is lighted. One lamp is near the desk at which Jean is writing. A plate of doughnuts is placed conspicuously on the desk, from which Jean is helping herself as she writes.

(Enter Mrs. Wilcox. She begins to remove gloves, furs, hat and heavy coat as she talks.)

MRS. WILCOX: Oh, you are here. You came home, then?

JEAN: (Swallowing her last bite of doughnut.) Um-um. I hope you didn't mind.

MRS. WILCOX: Why did you leave?

JEAN: I stood it as long as I could. And a little longer than I thought my guest should be obliged to stand it.

MRS. WILCOX: Did she say anything?

JEAN: She is not that kind.

MRS. WILCOX: (Thoughtfully.) No—probably not. There is something about her eyes—you wonder what she is thinking.

(*There is a slight pause, then Jean seizes her mother's hand and pulls her down gently into the chair opposite, looking directly into her mother's eyes as she speaks slowly and as if demanding an answer.*)

JEAN: Mother, what did you think of that luncheon?

MRS. WILCOX: What did you think?

JEAN: Don't ask me. If *that* is what you call a missionary society—! (*Leaves the sentence unfinished in desperation.*)

MRS. WILCOX: Well, what?

JEAN: Oh, everything! Did you see how they looked at Olivia's clothes? I suppose they expected to see her dressed out of the missionary barrels they sent! And how everybody left the seat next to her vacant, until at last I moved over?

MRS. WILCOX: I suppose it was embarrassing.

JEAN: I call it cruel! And when Mrs. Loveland reminded us how her abolitionist grandfather helped to free Olivia's ancestors! She might just as well have asked Olivia to get down on her knees and worship her!

MRS. WILCOX: (*In a shocked tone.*) Jean!

JEAN: Don't pretend to be shocked, mother, when you really are not. You know Mrs. Loveland has not grasped the first principles of World Fellowship. She wants to be a benefactor to poor, low-down folks or to ones that have some glamor about them, like that African prince, just so she can glorify herself. When it comes to appreciating a girl like Olivia, or treating her on the basis of her real worth, color or no color, she isn't there at all!

MRS. WILCOX: Perhaps you would like to know what happened after you left?

JEAN: I suppose you discussed what to put in the barrel for Lincoln.

MRS. WILCOX: Naturally. And I think some of the women were rather upset over hearing that the students did not wear those old clothes from our barrels, but that the school sold them and used the money for things they needed.

JEAN: Did they decide not to send a barrel after all?

MRS. WILCOX: Well, hardly. Though they might have been discussing until now if it had not been for Mrs. Harris.

JEAN: Do I know her?

MRS. WILCOX: Not unless you met her today. She was that rather stunning woman at my left—the one in the red dress and the big black hat. She is new in our church. She came a few months ago from Atlanta.

JEAN: (*Surprised.*) Atlanta! I wonder how she stood it to have Olivia eating at the same table!

MRS. WILCOX: Better than some I could name! Well, Mrs. Harris moved that we take ten dollars out of the treasury for a nice picture for the Girls' Parlor at the school. Something they would really like—not a *Washington Crossing the Delaware* with a white mat and a golden-oak frame—she said just that; and that Olivia should choose the picture.

JEAN: Good for Mrs. Harris!

MRS. WILCOX: The motion was seconded and carried all in a minute. Of course we *were* surprised to have *her* make it!

JEAN: (*Mischievously.*) When she had no abolitionist grandfather!

MRS. WILCOX: Exactly! Here we took for granted that we were broadminded on the Negro question because we happened to be born north of the Mason and Dixon line. But when Mrs. Harris, with her southern background, was through telling us of the tragic lives of some of the fine colored women whom she had come to regard "no longer as servants, but as friends"—you see, she had done inter-racial work in college—and all the time Olivia's eyes, with their mysterious sadness, kept coming before me—little daughter, I was heartily ashamed of my attitude toward Olivia!

(*Mrs. Wilcox turns her face away from her daughter. Jean seizes her mother's hands in hers.*)

JEAN: (*Protesting gently.*) But, mother dear! You have been courteous to Olivia!

MRS. WILCOX: (*Slowly and seriously.*) Jean dear, it was the courtesy of custom, not the courtesy of kindness and understanding.

(*Jean throws her arms impulsively around her mother's neck.*)

JEAN: Oh, mother! I can always depend on you to understand! (*Telephone rings, Jean answers.*) Yes... Oh, Mrs. Loveland... You wanted to speak to Miss Davis? (*Goes to the door and calls Olivia!*)

MRS. WILCOX: Where is she?

JEAN: (*Smiling.*) I left her in the kitchen making beaten biscuit for Nora and listening to tales of the "ould cuntry."

(*Enter Olivia wearing one of Nora's aprons over her silk dress. Olivia wipes floury hands on apron before taking up the 'phone.*)

OLIVIA: (*Quietly.*) Yes, Mrs. Loveland... Yes... (*Shows deep emotion.*) I am so glad, Mrs. Loveland! People need friends more than money... Goodbye.

(Turns toward Jean, her face radiant.)

JEAN: What did she say?

OLIVIA: That is what I cannot tell even my dear Jean . . . only this much . . . Mrs. Loveland has had a change of heart, and from now on she will work with us instead of for us.

(Nora rushes in excitedly.)

NORA: Miss Olivia, I peeked in the oven a minute an' I'm feared I made your biscuits fall. They're that flat!

OLIVIA: (Laughing.) Never mind, Nora. They always look that way. But I'll see if they're all right.

(Exit Olivia. Nora looks approvingly after her and then addresses Mrs. Wilcox and Jean.)

NORA: Shure an' I knew she was a lady the very furrst minute I sot eyes on her!

(Curtain).

How "Congo Crosses" Was Written

(The African Point of View)

HAD I known that missionaries would be called upon to be all things to all men at all times, perhaps I would have spent fifty years in preparation to become a linguist, a trained nurse, a barber, a private secretary, a high school teacher, a home maker, a hotel keeper for innumerable non-paying guests, a primary and junior expert, plus innumerable other accomplishments to fill up the cracks and corners.

My preconceived idea of missionary life coincided with that of my college classmates who depicted my future by drawing a little jet figure sitting under an African palm tree teaching little children, dressed only in sunshine, how to read. I very soon discovered that there is very little time to sit under a palm tree in Central Africa. I, who had visions of revolutionizing the country during my first term of service, of visiting distant villages where no white person had ever been before, and of leading many to Christ who had never heard the gospel story, found my days crowded with the barter of salt, fish hooks, and razor blades, for peas, potatoes, and pineapples. There were innumerable cups of tea to pour, over the sipping of which small talk in several different tongues must be carried on. Teaching Latin to missionary children in the morning, talking French to European guests at noon and reading Bible in the vernacular in the heat of the afternoon, leaves one mentally fatigued by dusk.

Living one thousand miles from a barber shop, a missionary wife must learn to cut her husband's hair properly and keep up with the latest bob for children. Where there is no Sears and Roebuck, she must learn to cut and sew. With no Piggly-Wiggly or Hoggly-Woggly in calling distance, she must learn to prepare a balanced diet, with native produce, three times a day. With no previous business

training she must be her own and her husband's private secretary and write innumerable letters in several languages. She must nurse the sick and care for the dying, though she probably knows nothing about the internal workings of a hospital. There are two hundred little shiny-eyed, ebony-bodied beginners to be taught in the Church school, a group of adolescent African girls to train for leadership, and the wives of prospecting evangelists to prepare for their responsible positions in the hill country. She must have "grace and grit, gladness and gumption" to meet every emergency as it arises, both day and night.

Going across the ocean does not make one a saint, neither does it change materially the daily schedule of a busy Christian wife and mother. Each day, with its heavy and varied schedule, slipped by so rapidly, that before I was aware the time had come to prepare for our return. One hour of black discouragement followed. I had not set Africa on fire for God as I had longed to do and I prayed earnestly that I might not return to the States empty-handed. At that time there was on its way to me a letter asking that I compile the Mission study book for 1936 on Congo women and girls. The task was colossal in the short time remaining.

The Belgian Congo represents one million square miles, ten million people, almost one half million protestant Christians including forty-four protestant denominations united together to form "The Church of Christ in the Congo". There are ten thousand protestant schools, millions of consultations in protestant hospitals, and innumerable other phases of religious work extended over a period of fifty years of sacrificial, pioneering effort. Material would have to be collected from isolated posts in the heart of the forests and along the river

banks. Transportation was slow and the passage of time, quick. An outline of the whole study was to be mailed in two months, during which time a conference of missionaries was in session, holding meetings day and night on the station for several weeks. It seemed a physically-impossible task and a hasty note was written saying that it couldn't be done, but the letter was never mailed. Instead, after prayer and counsel with others, a native lad was sent walking one hundred and fifty miles through the forests and plains, carrying a spear lest he suddenly come upon lions in the path, with a cable accepting the responsibility.

How that outline was prayed about during the night hours, after the busy conferences of the day were over! Gradually the theme of "Crosses" took shape for the six chapters, for Congo is a land of crosses, physically, astronomically and spiritually. There is "*The Cross in the Sky*" looking down upon a land of beauty and pathos; "*The Cross on the Land*" carved there two hundred and fifty years ago in solid stone along the banks of the Congo river, symbolical of the cross of slavery and political despotism that formerly ravished the country; "*The Cross upon the Back*" of women and girls, who are modern Gibeonites, hewers of wood and drawers of water; "*The Cross within the Heart*" of the Congo woman who is bought, in marriage, by copper crosses; "*The Cross along the Road*" where two ways meet and the Christian policies of the future will determine which way the African woman will go; and "*The Cross of Calvary*", the arms of which are still strong enough to hang the destinies of nations upon and without which, other crosses that hang heavily upon that heavily laden land, could never be lifted.

The outline for "Congo Crosses" was written on faith, believing that the rest would follow. It was accepted and published with very little change. An "S. O. S." call for stories, proverbs, pictures, statistics, drawings, history and mission journals was sent throughout the Colony. There was barely time to receive replies before departure, for mail came only once in three weeks. Enough material was collected in three months to write two books on the subject, instead of one. Congo river boats changed schedules at a most propitious time, making it imperative to wait three weeks on the coast for the tourist steamer that was to take us home. This interval was spent in compiling the material which fitted exactly, paragraph by paragraph,

into the outline previously made. During this time, I found in my prayer book a petition written with all the enthusiasm of a new missionary, before my arrival on African soil, "*Lord, make me a sharpened pencil in Thy Hands.*" I had not prayed "Lord, let me compile a mission study book". I merely wanted to be an instrument in His Hands for service, His secretary to write His message from His black children to His white ones. He had taken me literally and was answering my prayer in a most unexpected way.

The title of "Congo Crosses" should be "*We*", for it is not the writing of one individual but the compilation of material collected from various sources throughout the whole Colony and represents the life blood and the life history of many pioneers who have followed in the train of the early martyrs of the Church. From its incipency the study was dedicated to God and the honorarium, if all expenses of writing could be met without asking aid from any human source, was to go to the work among Bantu women and girls through the Congo Protestant Council.

The chapters were put together during the hot days crossing the equator, while the boat tossed from side to side in tropical storms at sea and with cold winds blowing stingingly through thin-blooded tropic travelers in the English channel. There was no room for chair or table in the tiny cabin on the crowded boat, so a kind steward arranged a small corner in the dining salon, where between ten meals a day served in relays to twenty-seven nationalities on board, material was spread out for a few minutes at a time and collected again before the next tea. How indispensable was this kindly German to the compilation of this mission study. How indispensable has been the help of innumerable ones who sent materials and made copies, drew pictures and prayed in secret for the success of the book. How invaluable have been the criticisms of pioneers who read the proof, and the suggestions of the Committee who published it.

The same ravens who fed Elijah of old are not dead yet. Whenever expense of travel in connection with obtaining data for the work, had to be met, or letters in great numbers had to be written (it costs about 12c for each letter sent from the tropics) or a secretary had to be secured, the money was always on hand. It is very difficult to get a book written on schedule time, especially when the final steps have to be taken amidst home comings, family reunions, summer conferences and extensive travel. The last week before the con-

tract expired a consecrated young Christian girl worked early and late to copy the whole manuscript correctly. She unspelled many incorrect words. She corrected many comma blunders. She worked with such painstaking care, amid the confusion of a young people's conference, that the manuscript did not have to be recopied, the usual procedure before sending to the printer, for only minor changes were necessary. When the complete manuscript left by air mail to arrive on contract time, there was general rejoicing by many friends and intercessors.

One final step remained to be taken. All financial expense had been met up to this last week. The secretary had traveled one hundred miles in order to arrange the pages in final form. Her expenses had to be met and a small honorarium given for her splendid

efficiency. There was no money left, but every step from the beginning had been marvelously directed by God. What He begins, He will always perfect. The next morning an unknown friend came with a sealed envelope and the statement that God had put it into her heart to give this check for any purpose which was most needed. IT WAS EXACTLY THE AMOUNT THAT WOULD MEET THE FINAL FINANCIAL OBLIGATIONS.

The book has now been published and the honorarium will help to advance the cause for which it was written. It belongs to all who have helped in its compilation and to all who read with an open mind and heed with a willing heart.

JULIA LAKE KELLERSBERGER.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. A. R. Ruch, Flicksville, Pa.

POTOMAC SYNOD

Baltimore-Washington Classis—Mrs. L. R. Leinbach, 614 Hamilton St., N. W. Washington, D. C. Mr. J. C. R. Main, 3355—18th St., N. W. Washington, D. C.

MEMBER IN MEMORIAM

OHIO SYNOD

Northeast Ohio Classis—Mrs. Robert Huber, 641 Lakewood Ave., Youngstown, Ohio.

Mrs. Caroline Kriete, wife of Dr. C. F. Kriete, veteran pastor of Salem Church, Louisville, Ky., passed away August 31. She was the mother of Dr. C. D. Kriete, President of Miyagi College, Sendai, Japan. Mrs. Kriete was a Life Member of the Woman's Missionary Society of General Synod. She was a consecrated Christian and her life and influence went deep into the life of not only Salem Church but entire Kentucky Classis. We shall miss her kindly presence and influence in our Classical Meetings.

MRS. H. W. HABERKAMP,
*L. M. and M. in M., Secretary of Kentucky
Classical Society.*

Note—Changes for the W. M. S. Directory

East Susquehanna Classical Society—Secretary of Literature, Mrs. George Martz, Catawissa, Pa.

Juniata Classical Society—Contact Woman, Miss Vera Bowser, Portage, Pa., R. D. 2. Secretary of Thank Offering, Mrs. John Kauffman, Imler, Pa.

West Susquehanna Classical Society — (Change of Address)—Secretary of Or-

ganization and Membership, Mrs. Frank Vonada, Hublersburg, Pa.

Mid-West Synodical Society—2nd Vice-President and

Chicago Classical Society—Secretary of Organization and Membership (Change of Address) Mrs. J. N. Naly, 1218 S. 18th St., Maywood, Ill.

Welcome to a New Society

W. M. S.—Lower Tinicum Church, Tinicum, Pa. (Tohickon Classis) organized May 27, 1936, by Mrs. W. H. Cogley. Charter mem-

bership 7. President Mrs. Edward Schlingman, Ottsville, Pa.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

The Christmas List

MOST of you as individuals will soon be in the process of making Christmas lists. Have you thought of your Girls' Missionary Guild having such a list? During this season of the year we want to forget self and think of others in all that we do. May I suggest a few items for a list?

Send a person who would like to have it but who is not able to subscribe for it a subscription for the OUTLOOK OF MISSIONS.

Remember the missionaries on the home and foreign fields with Christmas greetings. Those going to foreign countries will have to be sent very soon. Find addresses in the Year Book, of which your pastor will have a copy.

Send a box of children's clothing to the Indian School, Neillsville, Wisconsin.

The children whose parents work in shrimp and oyster canneries in Back Bay, Biloxi, Mississippi, are always in need of clothing. You will recall that since our merger with the Evangelical Synod of North America we now have work among these people. For further information about this work refer to "Little Sections of a Big Job", by Paul Wobus or the pamphlet, "Expanding Fields of Service." Send all boxes in care of Rev. F. J. Mehrrens, 221 Thomas St., Biloxi, Mississippi.

Clothing is always very acceptable at the Shannondale Community House in the Ozarks. Send any boxes in care of Rev. V. W. Bucher, Community House, Gladden, Missouri.

If you prepare clothing for any of the above mentioned places try to include a few new things along with the used but clean things. Think how happy you are when you get something new! Think of these friends, especially the children, who could be made happy with a new dress.

During this coming season try to spread joy and cheer wherever you go.

"What is the joy of Christmas day?

Is it what others do—

The gifts in love that others send

Upon this day for you?

"Oh, no the joy of Christmas
Is in the heart, I find
And comes to him who forgets self
And is to others kind."

We welcome the new Guild at First Church, Greensburg, Pa. Organized by Mrs. Harry Thomas, Jr., with 16 charter members. The president is Miss Jean Thomas, 127 Westminster Avenue, Greensburg, Pa.

Mission Band

RUTH HEINMILLER, *Secretary*

"Away in a Manger"

DURING this season approaching Christmas many of the children's groups will be singing the hymn "Away in a Manger". In the Evangel Mrs. S. S. Hough has written a lovely story about this hymn. You may want to tell it to the children at one of their services.

"One of the sweetest of Christmas carols loved by little children was written by Martin Luther—the greatest reformer of the Christian church. He loved Jesus so much that he was willing to suffer terrible persecution and when we read of all that heroic suffering and his courageous stand for right we might think of him as always very serious, but he was a loving father of a happy family of five children living in Germany, and he loved to play with his children and they always had a very joyous Christmas in their home.

"He loved to sing with them, for he had a beautiful voice, and when he himself was a school boy he was so poor that he, with some other poor boys, went through the streets of their town and into the country singing and getting their daily food in return.

"This good father wrote this lovely carol for his own children—Hans, Martin, Magdalene, Paul and Margaret, and they must have loved to sing it around the Christmas tree. Shall we learn it—assuring Him 'I love Thee, Lord Jesus' and praying that He will 'bless all the dear children' everywhere."

Away in a manger,
No crib for his bed,
The little Lord Jesus
Laid down his sweet head,
The stars in the sky
Looked down where he lay,
The little Lord Jesus,
Asleep on the hay.

The cattle are lowing,
 The poor baby wakes,
 But little Lord Jesus
 No crying he makes,
 I love Thee, Lord Jesus,
 Look down from the sky,
 And stay by my side
 Until morning is nigh.

May the children catch the spirit of sharing the "glad tidings of great joy" through song, story and giving.

We are very happy to welcome the new Mission Band at Mt. Zion Church, Beaver-creek Charge, Xenia, Ohio. Organized by Mrs. A. C. Renoll with 10 charter members.

Message for Secretaries of Literature

(To be given at January meeting)

Just what pencils are to writers,
 Just what shortening is to cakes,
 Just what tools are to the plumber,
 Just what water is to lakes;

Just what needles are to knitters,
 Just what gas is to the bus—
 Ah, yes! now you understand, I'm sure,
 What our OUTLOOK means to us.

Adapted from the Woman's Missionary Friend

Have you tried having 100% of your members reading the OUTLOOK?

Perhaps four women will combine in taking one subscription, each one paying 25c, and each one having the issue a week, then passing it on? We must be informed as to the acts of the modern apostles, if we are to be effectual instruments in kingdom service.

Timely Materials

50th Anniversary Prayer Calendars—15c each, \$1.50 per dozen in lots of 12 or more. Beautiful gold cover. Order early.

50th Anniversary Note Books, black leatherette with the W. M. S. seal in gold. 25c each, \$2.70 per dozen, postpaid.

50th Anniversary Pencils—45c per dozen (a dozen will make a useful Christmas gift!)

October issue of the Missionary Review of the World—entire Africa number, 25c. Yearly subscription, \$2.50.

Report of the United Christian Adult Movement, 25c. (Contains much material useable for talks by workers.)

Victories of Peace: Stories of Friendship in Action. Cloth \$1.00, paper 50c. (An admirable gift for a high school boy.)

Peace With Honour—A. A. Milne—\$1.00 (new price).

The Littlest Orphan, and Other Christmas Stories, \$1.50. (Beautiful gold wrapper.)

The Golden Thread, Mabel McKee—\$1.50. (A lovely story of family life.)

No Room at the Inn (Christmas booklet), 25c.

The Greatest Gift at Christmas Time (Christmas card included—for children), 10c.

All books listed are on the Reading List for Missionary Societies, Girls' Missionary Guilds and Mission Bands.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Societies residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

The Safest Way

When sending money for new or renewal subscriptions, the safest way is to send a check or money order for the amount. In a number of instances during the past few years, letters enclosing cash have not reached our office. Checks and money orders can be traced, but cash cannot. You will do yourself a favor, as well as us, by using the safest way.

THE OUTLOOK OF MISSIONS.

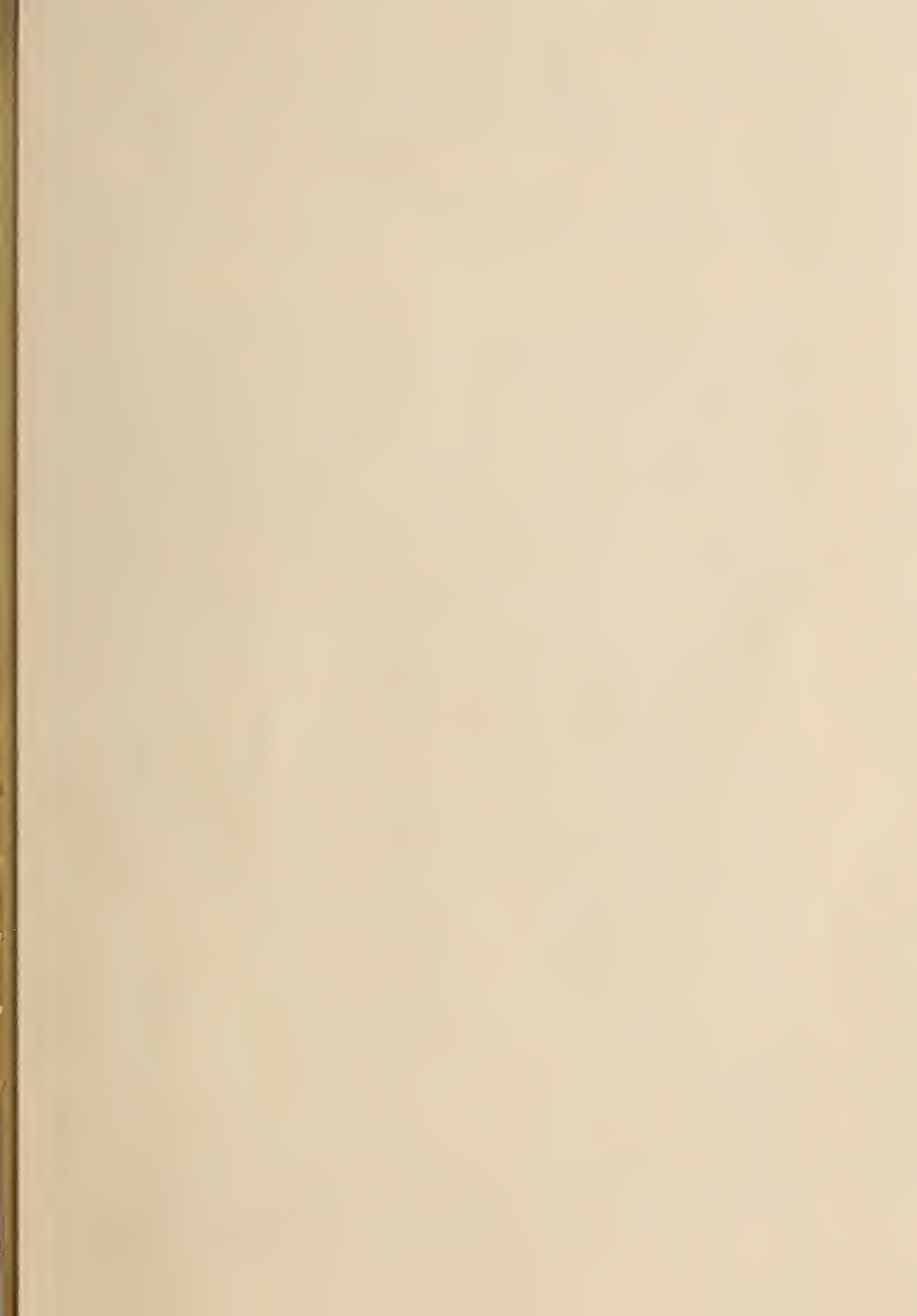


CALL HIS FOLLOWERS
TO FACE THEIR TASK IN

The Kingdom Roll Call

To Enroll the Entire Membership of the Evangelical
and Reformed Church in Support of the
Missionary and Benevolent Work—

SUNDAY, NOVEMBER 29



For use in Library only

For use in Library only

I-7 v.28
Outlook of Misison

Princeton Theological Seminary-Speer Library



1 1012 00319 3150